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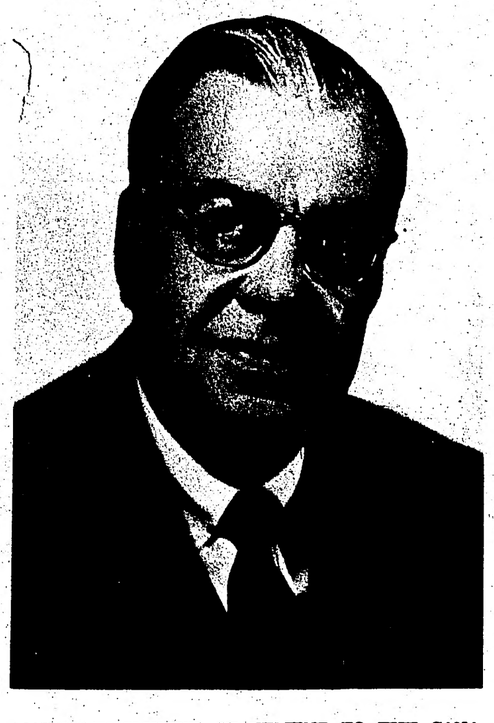
• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • • 10¢ • WEDNESDAY, OCTOBER 25, 1967

Ottawa moves to stop conflict

MARTIN INSISTS ON DIRECT TALKS



MAKES EXCLUSIVE STATEMENT TO THE CANADIAN JEWISH NEWS ON MID-EAST CRISIS: THE HON. PAUL MARTIN, SECRETARY OF STATE FOR EXTERNAL AFFAIRS.

• Commentary •

By M.J. Nurenberger

THE MISSILES

Never punish the blind weapon; seek the hand that manoeuvers it. Don't discuss Egypt's iniquity at the entrance to the Suez Canal—the dastardly, ignominious, treacherous attack against Israel's destroyer Eilat. For Egypt's talk and spewing of venom would be almost innocent and infantile were this robot not armed by the Soviet Union.

• • •

Two factors caused the last tragedy at the entrance to the Suez Canal: the agitation by the perfidious British Labour government against Israel's 'intransigence' (Jerusalem's demand that if anyone wants peace he should not be shy to the point of not discussing it); and, most of all, the missiles which Moscow placed at the disposal of Cairo.

For the third time in history, there is a British Labour government. And for the third time in the history of British relationship with the people dwelling in Zion the Labour government reneged its pledge to the Jewish people.

It seems that this has become a pattern: whenever Socialists are out of office, they court the Jewish vote; when they are "in", they ask us to commit suicide on their behalf.

• • •

There definitely is some mysterious link between the Democratic Socialists in power in Britain and the totalitarian Socialists in Moscow.

There is an anecdote to the effect that when Leon Trotsky was in power he once observed that the Jews are oil in the machinery of the revolution; persecuting them; singling them out as the scapegoat, makes it easier to rally the mob. Kill the Jews and Long Live the Revolution has become the acknowledged motto for warmongering in many countries.

• • •

Only recently the leader of the patriotic faction of Israel's Communist party, Dr. Moshe Sneh, officially accused the Kremlin of conducting a policy in the Middle East leading to genocide, which forced the Jewish state to rise in self-defense. Sneh enumerated all facts in recent years showing that, according to the Moscow codex, the Arabs were always right, the Jews always wrong.

The result of this policy has been the latest tragedy of Israel destroyer, Eilat. The blood of its victims cry out from the bottom of the Mediterranean.

A new chain of reaction and counterreaction may follow unless at the last moment those who really want peace realize that some day missiles may be used no matter who guards them.

Perhaps the firing of these missiles will be a warning to humanity that man is but a golem and that he who believes such instruments of annihilation are only theoretically dangerous is fooling himself.

Not only for the Middle East but for the entire world does the clock strike one minute before twelve.

New Deal for Jewish Education

WOLFE REELECTED; GIVENS NEW TORONTO UJA CHAIRMAN

by the CJN reporter

Ray D. Wolfe was re-elected president of Toronto's United Jewish Welfare Fund and thus will head the organized Jewish community here for a second term. At the same meeting of the UJWF, Abe Posluns was reelected chairman of the Board. Phil G. Givens, Q.C., a former mayor of Toronto, became the new chairman of the United Jewish Appeal. Mrs. Arnold Epstein is chairman of the Women's Division of Toronto 's UJA for 1968.

Also at this gathering of the leading members of Toronto's Jewish community, Dr. Aba Gefen, Israel's Consul General in Toronto, expressed the gratitude of the Jewish state to this city for its exemplary solidarity with the embattled people in Zion. As a token of this expression of thanks to Toronto Jewry, Dr. Gefen, at the meeting held at Beth Tzedec, presented the Keren Hayesod Award for Service to Israel to Ray D. Wolfe, UJWF president.

In his moving address, the Consul General congratulated the community upon the Golden Jubilee of this federated community organization and saluted those who labor here so that the vanguard fighting for the fulfillment of Jewish destiny can act with confidence and strength. "Toronto Jewry," Dr. Gefen told the audience, "has fulfilled its duty and proven itself the faithful, reliable brother of Israel in the hour of need."

Toronto's UJWF helped raise during the recent Emergency Fund drive about $11 million, the highest per capita figure of any large city in North America.

In his report to the community, the outgoing UJA chairman, Rabbi Dr. Stuart E. Rosenberg, told the annual UJWF meeting that Toronto's 1967 UJA campaign brought in $3,086,492 - $241,092 more than the total of the preceding year. Also there were two-thousand more contributors than the preceding year.

Dr. Rosenberg paid special tribute to Rabbi Jordan Pearlson who headed the very active Synagogue Council. Stephen Berger, chairman of the UJA administrative committee, presented Dr. Rosenberg with the Keren Hayesod Award for his outstanding leadership in the UJA drive. In turn Dr. Rosenberg made two presensations of Keren Hayesod award to Mrs. Gabriel Grushcow, 1967 Women's Division, UJA chairman and to Morrie Latchman, chairman of the UJA Campaign planning committee.

An outstanding feature of this impressive rally was the announcement that the Jewish Community Services Building now has become the J. Irving Oelbaum Centre in memory of the great builder of Toronto's organized Jewish community.

This announcement was made by Dr. Arnold A. Epstein, immediate past chairman of the UJWF. Simultaneously Dr. Epstein presented Mrs. Oelbaum with a model of the building.

In his keynote address to Toronto's Jewish community, Ray D. Wolfe stressed the importance of an organized Jewish community, an ideal that inspired the founders of the UJWF fifty years ago. He also announced the new constitution of the UJWF which will enable all constructive forces within the community to participate. The change of the constitution establishing a council of organizations was unanimously approved by the meeting. He also promised to review and help resolve problems which confront the community in the area most challenging: Jewish education.

(A detailed story on the new era in Jewish community-organization in Toronto inaugurated at this meeting will appear next week in The Canadian Jewish News. Also see editorial, page 4.)

CHARLES GARFUNKEL, right a trustee of the Federation of Jewish Philantrophies, founded fifty years ago, is welcomed by UJWF president, RAY D. WOLFE.

PHILIP G. GIVENS, Q.C., a former mayor of Toronto, newly-appointed chairman of the 1968 United Jewish Appeal, with Mrs. Arnold A. Epstein, chairman of the Women's Division of the 1968 UJA.

A HIGHLIGHT of the UJWF annual meeting was the official announcement that the Jewish Community Services Building at 150 Beverley Street will be renamed The J. Irving Oelbaum Centre in honour of the late community leader. Dr. Arnold A. Epstein presents a model of the building to Mrs. J.I. Oelbaum.

More pictures on page 6

Accused of Perjury

Coblenz, (JCNS). — The public prosecutor here has filed an indictment against Dr. Friedrich Karl Vialon, the former state secretary at the West German ministry of economic co-operation, charging him with perjury in connection with his war-time activities.

Vialon was in charge of the finance department of the Nazi Reich Commissioner's office at Riga during the war, dealing, among other things, with Jewish properties in the occupied areas. During a local trial in 1963 concerning mass executions of Jews in the North West part of Russia, Vialon testified that he had learned of the extermination of the Jewish population only after the war. After four years of investigations enough evidence had been compiled proving that Dr. Vialon had lied to the court, the local prosecutor said this week. Whether and when court proceedings against the ex-Nazi official will be opened, will now be decided by the local district court.

CATHOLIC TO TEACH HEBREW SCHOOL

Dr. Jean Ouellette, a French - Canadian Catholic who studied at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, U.S.A., has been appointed a teacher at the high school and adult school of Temple Emanu-el in Montreal, as part of an inter-faith programme introduced by Rabbi Dr. Harry J. Stern.

Foreign Minister:

U.N. role, universal recognition of Israel will bring M.E. peace

by the CJN diplomatic editor

Canada's Foreign Minister Paul Martin, in his indefatigable role as peace mediator in the Middle East and elsewhere, has intensified his activities to prevent a full scale war between Egypt and Israel, The Canadian Jewish News has learned. Now more than ever Mr. Martin believes both in the necessity for the United Nations to appoint a special representative to deal with the crisis in the Middle East and in imposing by all means possible direct negotiations between Israelis and Arabs.

The moment information about Nasser's perfidious attack on the Israeli destroyer Eilat last Saturday reached Ottawa, the Foreign Minister of this country, after discussing the situation with Prime Minister Lester Pearson, began a round of conferences and talks (which still continue) in order to prevent a full scale war and to bring peace closer despite the ominous signs of bloody conflict.

To recapitulate, Fifteen Israelis have died and thirty-six are reported lost from the sinking of the Eilat Saturday following an Egyptian sneak attack in which Soviet missiles were used for the first time in any theater of operation. Forty-eight are reported wounded. Nasser bragged that this was a naval engagement and awarded medals to the crew of the boat that fired the four Russian missiles. This new provocation has added to the bitterness and indignation of the Israelis.

Jerusalem is said, to consider retaliation. Some reports of an Israeli attack against Egyptian oil installations in the Egyptian Suez have already caused Nasser damages.

Despite all symptoms, Ottawa strongly believes that Russia is shocked because Nasser used these missiles "without permission." Diplomatic circles agree that this incident has strengthened the international position of Israel. At this moment no one can dream even of asking the Israelis to withdraw from occupied territory.

In a special statement to The Canadian Jewish News, Canada's Foreign Minister visibly shocked and shaken because of this tragic turn of events, said:

"The situation shows the need for doing what Canada has been urging for some months, namely the appointment of a special representative to act as a communications link between the parties.

"Canada supports the view of Israel that there should be direct communication. Because direct communications are not possible, therefore we believe strongly that a trusted person should be engaged to bring about a peace settlement.

"In my judgement the time has come for all countries to recognize the fact — and that is that Israel is a state recognized by most countries members of the United Nations Organization.

"If this recognition were universal, I am sure that a satisfactory peace settlement would follow. I have instructed the Canadian delegation at the United Nations to work toward this end."

BRANDT ASKS SOCIALISTS TO SUPPORT "DIRECT TALKS"

Zurich (JCNS) Democratic Israel was the victim of aggression by Arab States declared Dr. Bruno Pitterman, Chairman of the Socialist International, — at the annual council conference here, during his address. — Dr. Pitterman is formerly deputy premier of Austria.

At the end of a dramatic debate on the Arab-Israel conflict, the conference unanimously adopted a resolution on the Middle East situation which was introduced by the chairman of the resolution commission, Dr. S. Levenberg, Jewish Agency representative in Britain.

In its declaration the conference expressed its "full solidarity with the people of Israel who are defending their existence and their liberty against aggression"".

The Conference believed that any permanent solution of the problems in the Middle East must take account of the following points: the absolute right of Israel as of all other nations of the Middle East to exist as sovereign states; the guarantee to Israel and all other nations of the right of free passage through the Suez Canal; the need to establish a policy of regional disarmament; the recognition of the needs of all Middle East peoples to build up a future based upon social justice, democracy as well as on economic development and for which international assistance should be provided; a satisfactory solution of the refugee problem; the establishment of effective means for guaranteeing peace. The council condemned war propaganda and the resumption of large-scale supplies of arms by the Soviet Union.

Herr Willy Brandt, the West German Foreign Minister, said that the council supported the policy of negotiations in the Middle East. Their deep concern for Israel was not motivated, he said, by anti-Arab sentiments.

At a special session, the report of the Socialist International's working party on the situation of Soviet Jewry was submitted. The highlights of this appear on the next page.

CIVIL RIGHTS STRUGGLE BY JEWS CONTINUES DESPITE PROVOCATIONS

New York, (JCNS) Despite the anti-Zionist statements of some Black (they no longer want to be called Negro) militants, which provoked among Jews many angry responses, Jewish organisations will continue to support the struggle for civil rights in the United States.

As an example of this, the Synagogue Council of America, which is the national co-ordinating agency for the Conservative, Orthodox and Liberal rabbinic and congregational organisations, unanimously endorsed the Milwaukee drive for open housing. The Council appealed to the city's mayor, its council and its citizens "to implement the moral imperative of the hour by enacting effective open Housing legislation" and called on its own constituent groups to support the drive.

Meanwhile, the Council of Jewish Federations and Welfare Funds announced that the keynote speech at its General Assembly from November 15 to 19, will be given by Mr. Whitney M. Young Jr., executive director of the National Urban League, a moderate civil rights organisations. Mr. Young will speak on "Humanising Our Cities". The Assembly will devote a great deal of its time to considering the effects of the Six-Day War on American Jewish communities.

POET-PHILOSOPHER TO SPEAK HERE. — Aaaron Zeitlin, one of the most famous Hebrew poets of our generation and philosopher of Judaism, who will address the Toronto community this coming Sunday evening, October 29th, at the Workmen's Circle. Dr. Zeitlin will speak on: The Image of the Jew in the Literatures of England and North America.

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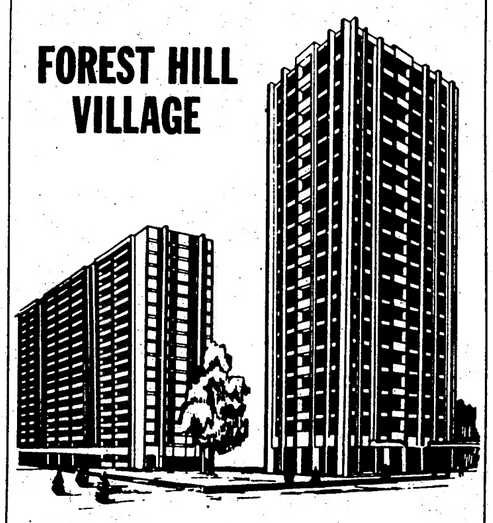

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CITY OF TORONTO - PUBLIC NOTICE

CHANGE TO STANDARD TIME

Sunday, October 29, 1967

As directed by City Council, a proclamation was issued requesting citizens to observe a period of daylight saving from the 30th day of April until the 29th day of October, 1967, therefore, citizens are now requested to set back their clocks and watches one hour.

AT 2 O'CLOCK A.M. ON SUNDAY
OCTOBER 29TH

October 18, 1967 WILLIAM DENNISON
Mayor

CANADA'S FINANCE MINISTER WILL ADDRESS AWARD DINNER. — The Hon. Mitchell Sharp, Minister of Finance of Canada, will be principal speaker at the forthcoming "Israel Prime Minister's Award Dinner" on Wednesday evening, November 15th, at the Inn on the Park.

Mr. D. Lou Harris, national chairman for State of Israel Bonds of Canada, will be guest of honour at the dinner, in recognition of his achievements on behalf of Israel's economic development. A highlight of the Dinner will be the presentation of the "Eshkol Medal" to Mr. Harris, with special commentary by John Bassett, publisher of "The Telegram", recipient of the Award in 1966, and Dr. Joseph J. Schwartz.

EMINENT GUEST SPEAKER — The Hon. Paul T. Hellyer, P.C., M.P., newly appointed Minister of Transport, who will be guest speaker at the opening dinner meeting of Toronto's Beth Tzedec Men's Club, Wednesday evening, November 6th.

Red Leader Recovers

Tel Aviv (CJNS) - Meir Wilner, one of the leaders of the pro-Nasser, mainly Arab New Communist Party of Israel and a Knesset Member, left hospital after being stabbed last week.

Police are investigating whether Mr. Wilner's assailant committed his attack on his own initiative or whether an organization was behind him.

The man concerned, Avraham Ben-Moshe Hatsron, 49, is an employee of the Gahal (Liberals and Herut) daily, "Hayom", who arrived in Israeal from Poland in 1947.

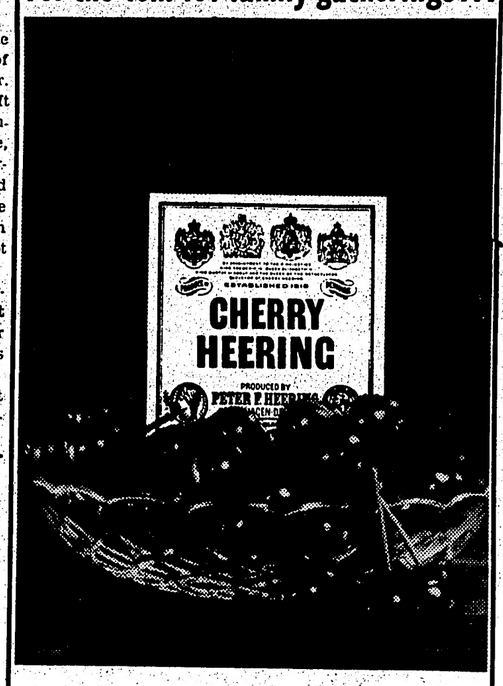
He spent the war period in the Soviet Union, where he was interned as a member of the Herut youth group, Betar.

Mr. Willner had just left his Tel Aviv home last Sunday accompanied by his wife, when Hatsron, who was lurking in the vicinity, stabbed the Communist leader in the left buttock with a kitchen knife. The wound was not serious

Hatsron did not resist arrest. He told the police that he "wanted to teach Wilner a lesscn", having read his anti-Israel declarations.

A group of women brought some cakes to police headquarters for Hatsron.

For the Yom Tov family gatherings...



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ISRAELI WRITERS SAY

WE CONQUERED, WE STAY

Uri Zvi Grinberg and Shamir speak up

"When we came to this country and settled somewhere in the hills, did we ask permission? First and foremost, there was the feeling of coming home. Here was the land of our forefathers. On the strength of this we have come here. The feeling of being in the fatherland — this is not a matter of argument."

Uri Zvi Grinberg, the fiery poet of the non-compromise, is one of the signatories of the statement protesting the idea of giving back the Jordan any of the territories from which the Arab Legion had been driven out. "There are situations which preclude our physical presence. The Arabs drove us out of Jaffa, so we founded Ahuzat Bayit as a temporary abode. Did Jaffa became less of our patrimony because of it? Did the Land of Israel become less of a fatherland because one was unable to move onto it for a time — for a long time?

Years make no difference to Uri Zvi Grinberg. He speaks with the same vehemence that he used to put in his words — and his verse — 4 years ago, when he broke away from his friends in Hapoel Hatzair (the forerunners of Mapai) and lent the support of his unbridled invocations to the Revisionists. For then, as today, he hated the idea of compromise. He wishes people to "think big". He was a member of the first Knesset, which he entered on the Herut list. "I'll never forget one night, after a session the Knesset held in the cramped premises of the Jewish Agency, the late Sprinzak, the Speaker, came into the bar of the King David, smoking his cigar. 'You know,' he said, 'we could have had the King David for our sessions — but it somehow looked too big.' I thought I would explode on the spot."

For Uri Zvi Grinberg, the land where the Jewish people was born and had taken shape is the holy fatherland and the mere talk that it can be treated as so many dunams of area to be bargained makes him explode even now. Most of the signatories of the manifesto he considers as prodigal sons who finally came round to his view that the Jewish People and the Land of Israel are unalienable. "There was a moment several days ago, when Eshkol toured the Suez area and said: 'Either I see Nasser for talks — or we stay.' I could have kissed him for these words. They were great."

• • •

If Uri Zvi Grinberg's inflexibility made him a natural signatory to the "Entire Eretz Yisrael" statement, the joining of Moshe Shamir came somewhat as a surprise. Mr. Shamir made his way into literature under the Mapam flag. His novels very often had political undertones. "King of Flesh" was a historical novel, but under the features of Alexander Yannai one could discern a political attack on David Ben-Gurion's insistence on putting the requirements of the State before any other consideration. In "The Frontier," Shamir's latest work, Mr. Ben-Gurion was attacked directly. Indeed, the whole conception of the novel leads to the negation of the frontier — especially the frontier with the neighbouring state. ("The Frontier" is about a somewhat unstable character who tries to escape from West Jerusalem by crossing into what was then no-man's-land.)

Mr. Shamir, however, denies that he has reversed his former views. "Not that a man is not entitled to change his opinions when circumstances have changed — and one must admit that something has changed since May, 1967. But no, I do not feel I have reversed my previons views. The hero of "The Frontier" simply cannot stand the unnatural demarcation line which cuts Jerusalem in two. He feels the line must be obliterated. He sees three ways of doing so: by being 'neutral', like the UN observers — who are not concerned with the city at all, and, indeed, are unnatural in more than a political sense or by military force; or by an act of defiance, that is by crossing the frontier in protest. My hero chooses the third way, because he cannot hope for a military action — anyhow, a military act is not in his power; while, obviously, the

SHAMIR

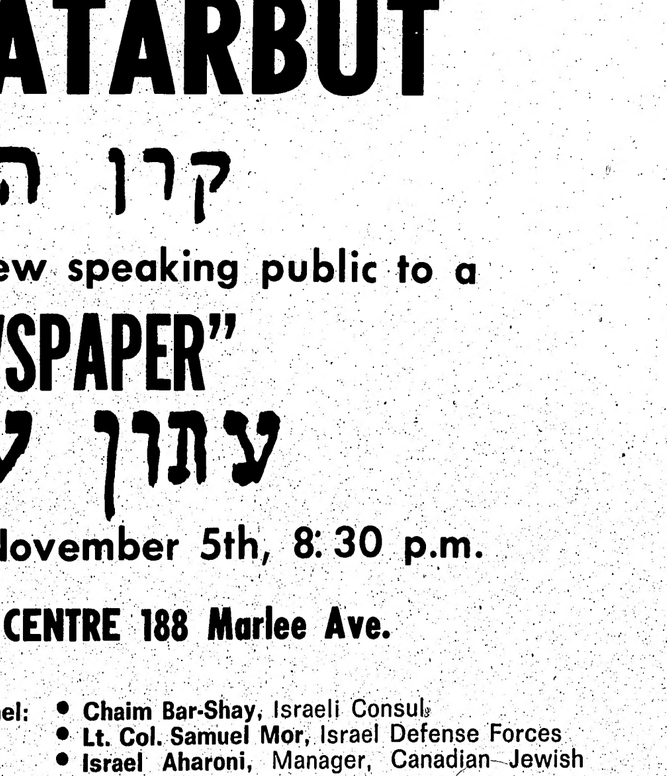
first solution is not for him, he who is very much concerned with the future of his country."

"Neutrality" is what Mr. Shamir dreads most. He has his misgivings about "liberalism" and because "liberalism" gives so much consideration to all aspects of a problem that it precludes action. He cannot understand some of his fellow writers who refused to sign the manifesto. "There must be a fullness to a country's frontiers. Now we have a country. Before June, we had a truncated, a maimed body of a country. The Arabs? We must live with them, as we have found a way to live with the Arabs in part of Palestine."

When Mr. Nathan Alterman, the poet, approached him ("through a third party, for some reason or other"), about the necessity of making their views public, he responded readily. Thus the movement was founded. It is strictly non-political. Many of its supporters come from the agricultural settlements, either kibbutzim or moshavim.

Another sphere of support is found among people who had devoted much of their life to security problems. But few of the spokesmen of the movement invoke military necessity as a reason for holding on to the territories and preserving the present frontiers. The claim is mainly in the name of historical and emotional justice — or, as Nathan Alterman puts it: Zionism.

S.S.



The noted philosopher, author and lecturer, Rabbi NORMAN LAMM, will deliver the Keynote Address at the EIGHTH ANNUAL DINNER OF THE NER ISRAEL YESHIVA COLLEGE OF TORONTO ON SUNDAY EVENING NOVEMBER THE NINETEENTH AT THE YESHIVA.

Rabbi Lamm is the founder and first editor of "Tradition" (a Journal of Orthodox Jewsh Thought) and is the Erna Michael Professor of Jewish Philosophy at Yeshiva University.

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TRAVEL AND ADVENTURE

WITH THE JEWISH GOVERNOR OF THE VIRGIN ISLANDS

by Simeon Baker

A Jewish governor whose parents, Lithuanian immigrants, settled in St. Thomas at the end of the last century, has been the central figure in the historic festivities which took place in the Virgin Islands this year.

The festivities marked the 50th anniversary of the American acquisition of the Virgin Islands, purchased from Demark for 25 million dollars.

The Virgin Islands, which lie about 2000 miles South of Toronto, where the Caribbean and Atlantic meet, actually consist of fifty islands, but the three largest are the most important. These are: St. Thomas, the capital, and the most heavily industrialized; St. Croix, an agricultural center; and St. John, which, thanks to Rockefeller family endowments, has become famous as a national park.

The Virgin Islands, discovered by Columbus in 1943, are named for the legendary British princess Ursula, who together with eleven thousand virgins, was killed by the Huns. During the centuries since their discovery, the Islands have flown the flags of many nations — England France, Holland, Spain. Denmark ruled over the Islands for two hundred and fifty years, until March 1, 1917, when the American purchase was made.

Seventy five percent of the Islands' population of 65,000 are Negro, descendants of the African slaves brought to the Caribbean toward the end of the 18th century to work on the rich sugar plantations. In the Virgin Islands, under liberal Danish rule, slavery had been abolished. Today, sugar is still "king", with the production of rum occupying first place in Island industry. Twenty six percent of all rum produced in the United States comes from the Virgin Islands.

The American purchase of the Islands was prompted by Washington's concern with hemispheric security, to forestall possible occupancy by Germany, at the time when Germany was at war with the Allied nations. Purely in terms of dollars and cents, the American purchase was achieved at bargain prices. Last year alone, tourism brought sixty million dollars to the Islands.

The Jewish governor of the Virgin Island is Ralph M. (Raphael Moshe) Paiewonsky. Fifty nine years old, Governor Paiewonsky is the only American Jew occupying a governor's seat. At his behest, the National Conference of American Governors is taking place on the islands this month an expression of recognition for which Governor Paiewonsky has dedicatedly worked. This recognition was further enhanced by the issuance of a special U.S. airmail postcard celebrating the Islands' 50th anniversary, an unprecedented event in American philatelic history.

Governor Pajewonsky is the first native-born governor, and the first to serve in that position for over six years, being appointed by the late President Kennedy and reappointed by President Johnson. Throughout the Islands, he is affectionately known as "our governor", a tribute to both his personal popularity and his devoted efforts on behalf of the people, his determination to raise the standard of living.

Governor Paievonsky's parents, who came from the Lithuanian towns of Mariampol and Wilkowishk, laid the foundations of the present business empire of the Paiewonsky family.

From this writer's conversations with representatives of different segments of the Islands' population, where racial harmony and peaceful coexistence prevail among the various people of religions and nationalities, he came to the conclusion that were there a gubernatorial election now, Governor Paiewonsky would be overwhelmingly elected.

Governor Paiewonsky, who enjoys close cooperation with Washington, is known not only as an efficient governor and dynamic administrator, but also as a warm and proud Jew. He and his wife regularly attend Friday night services at the synagogue in St. Thomas, one of the oldest in all the Americas, He is a leader in B'nai B'rith and its Anti-Defamation League, and in many other organizations. His wife, Bert, who comes from a prominent Jewish-Canadian family, is also a popular figure on the islands, where she is active as a volunteer in social work.

The affection of the Islands' people for their governor is evidenced by the special resolution adopted by the Senate recently, honoring him for his outstanding achievements. At a testimonial dinner in the governor's honor, Earle B. Ottley, president of the Senate and trade union leader, declared:

"These islands are a much better place in which to live because of the significant contributions of the Paiewonsky, administration... Here, integration is a fact, not a pretense... Ralph Paiewonsky sees in the office an opportunity to help his fellow Virgin Islanders".

No matter how busy he is, Governor Paiewonsky finds time for Jewish matters in general and the affairs of the local Jewish community of St. Thomas in particular.

The local Jewish community is composed of 350 families. Only recently, the governor met at the Government House with community leaders to plan enlargement of Jewish activities. Close to fifty thousand dollars were raised toward this end. Recently, all members of the Jewish community were invited to a "simcha" in the Government House, to share in the Governor's joy at the marriage of his daughter, Joyce, to Dr. Jack Needleman. The governor is also the father of a married son, Dr. Bernard Paiewonsky, a young scientist who works for the Institute of Defense Analysis, closely allied to the Pentagon. The young Paiewonsky, father of two daughters of 8 and 11, is well-known in the fields of mathematics and aeronautical engineering.

The governor, an interesting conversationalist, told me of his plan to establish a large Jewish community center building in St. Thomas where all Jewish social and cultural interests could find expression. During our interview at his office in Government House, he also told me that he and his wife plan to visit Israel this fall. He is a staunch friend of Israel. Over his desk is a portrait of President Johnson, and next to it, a citation from the United Jewish Appeal. At the entrance of Government House is fixed a mezuzah from Israel.

Governor Paiewonsky, by profession a chemist with many important and lucrative inventions to his credit, is a significant tourist attraction, both in his own person, and in his role of promoter for the Islands. In 1960, prior to his becoming governor, the Islands catered to 170,000 tourists who spent 20 million dollars there. Last year, 600,000 tourists visited the Virgin Islands, spending, in the process, some 60 million dollars. This year, 750,000 tourists are expected. "Our goal is to achieve a million tourists a year," Governor Paiewonsky said, leaning forward in his chair, in his confident, dynamic manner.

It is interesting to note that 80 percent of tourists are Jews. They come not only from the United States but from Latin American countries, Europe, and even Israel. The Government House is often "occupied" by the tourists who have come to take a look at the Jewish governor. The sight of the mezuzah at the entrance make them feel very much at home.

Dr. Roy Anduze, native-born Health Commissioner of the Virgin Islands and a member of the National Committee of the Democratic Party, told me in a conversation, "We are in love with Governor Paiewonsky. He towers like a giant, he is a father to all the Island inhabitants. We are grateful to the Jewish people who produced such a son".

Dr. Anduze commented further that, thanks to the leadership of Governor Paiewonsky, the annual per capita income on the islands was $2,100, the highest for the entire Caribbean area. The year before the governor assumed his post, this income was only $1,000. The Health Commissioner emphasized other achievements: two health centers which were on the eve of construction, with a projected cost of 40 million dollars; and the efforts of the governor to expand the college on the Islands. Of the 3 million dollars already collected for the college, 80 percent has been raised by the governor himself. He worked arduously and enthusiastically, on the Islands, in Washington, New York and other cities. The Rockefeller family made a quarter of a million dollar contribution, and the governor's own family contributed $75,000. By his results, the governor has acquired a reputation as a first-class fund raiser.

The governor, citing the continuity of local Jewish life through the generations, is eager to assure its future. He envisions a large Jewish community center which will serve, not only the local Jewish population but Jewish tourists.

A younger brother of the governor, Isidor Paiewonsky, millionaire-businessman and historian of Jewish life in the Virgin Islands, records the fact that an organized Jewish community was active in St. Thomas as early as 1665. He is the author of the book, "Jewish Historical Development in the Virgin Islands", and is working on another about the first Jewish governor of the Virgin Islands, Gabriel Milan, a prominent Sephardic Jew who was appointed to his position by the King of Denmark in 1684.

Actually, all the Jewish inhabitants of the Islands were Sephardim, until the end of the last century, when the first Ashkenazi arrived. These included the parents and relatives of the present governor.

AT THE WHITE HOUSE — Governor and Mrs. Ralph Paiewonsky with Mrs. Lyndon B. Johnson.

The present synagogue in St. Thomas is over 130 years old. Its name is "Beracha Veshalom Ugemilut Chasadim". A synagogue had been built in St. Thomas as early as 1688, but it was destroyed by fire, as was a later one.

The present synagogue, which adopted the Reform Ritual in 1946, has in its possession the original key of the 17th century synagogue, as well as centuries -old ritual objects. The chronicler of this information, Isidor Paiewonsky, who manages his industrial enterprises during the day and writes at night, contributed the royalties from his book — over 20 thousand dollars — to the treasury of the Jewish community.

The author has another "hobby" — the beautification of St. Thomas. I saw a letter of praise he had received from the American First Lady. "I am very proud of the example you have set", she wrote. Mrs. Lyndon B. Johnson has personally visited the Virgin Islands.

Although the Jewish community is small in number, it occupies a prominent place in the life of the islands. The Ahkenazi Jews constitute the overwhelming majority; the Sephardic families are small in number. David Rosen, president of the synagogue, told me that the community has hired a young rabbi, Murray Blachman, and his hopeful that this young, dynamic spiritual leader will contribute to the increase of Jewish activities in the islands.

ISRAEL'S CAMPAIGN TO PROMOTE TOURISM

by Michael Solomon

The 20th anniversary of Israel's' independence will coincide with an all-out effort to promote U. S. and Canadian tourism to Israel, said Meir de Shalit, Director General in the Israeli Ministry of Tourism in an exclusive interview with The Canadian Jewish News last week in Montreal.

De Shalit is convinced that the already flourishing Israeli tourism will reach its peak next year due to the historic celebrations of the 20th anniversary of the State of Israel's birth and other numerous and varied attractions the country plans to present during the coming year.

"I am here," said de Shalit, "to put into practise the decisions connected with the 20th anniversary of the State of Israel taken by the interministerial committee headed by Prime Minister Levi Eshkol. President Zalman Shazar will deliver the inaugural address.

"Also this year the 50th anniversary of the Balfour Declaration will be observed, on November 2nd.

"Another attraction," continued de Shalit, "will be the Purim Carnival on March 14th in Tel Aviv. The organizing committee is doing its utmost to make next Purim one of the gaiest events since the birth of the State of Israel."

Other interesting tourist attractions will include the four-day march across Israel ending in Jerusalem.

Next year non-marching tourists may participate in song and dance programs.

The loyal Druze festivity of Nebesh Schueb next April will be a highlight.

The most thrilling event is, as always, Independence Day (Yom Atzmaot), which will be held on May 2nd. For the first time a full scale military parade attended by the Chief of state, government and diplomatic corps will be held in the center of Jerusalem. June will see the exhibition of Israel Defense Forces (Zahal) in all its glorious might, with a retrospective glance at the history of Jewish settlements and Israel's defense since its inception. The exhibition will remain open throughout the summer.

Marc Chagall's exhibition at the Israeli Museum in Jerusalem also opens in June, with the great artist who recently celebrated his eightieth birthday present.

The 11th World Fair will be held in Tel Aviv between June 4th — 22nd.

As a special attraction, Air Force Day on July 11th will be given particular emphasis with the participation of the Israeli military and civil air acrobats. Arrangements are being made to provide transport and accommodation for tourist desiring to assist.

The International Harp Contest (King David's favorite instrument) will open in August in the Tower of David in Jerusalem.

October will present the International Bible Quiz for Jews and non-Jews.

Navy Day will be celebrated October 9th in Haifa with a huge display of Israeli naval forces.

In November, 1968, will take place the International Mandaville games for the handicapped while Hannuka celebrations will be accompanied with a torch rally from the Maccabbean's Modehil to Jerusalem.

Some forty-six international conferences, among them the International Festival of Music and Drama which will be held in the Roman amphitheater in Cesarea ,are scheduled for 1968.

The World Congress of Jewish War Veterans will take place in March; also in July the reunion of former fighters against Nazism with the participation of the survivors of the concentration camps.

To spark the series of events, the International Variety Club will open its festivities on November 5, 1968, in the presence of some 200 celebrities of the world's show business.

Explained de Shalit, "As it virtually would be impossible for the majority of tourists to attend all artistic and social events, the Israeli government's special committee has seen to it that each one of the festivities be made as attractive as possible. Also, these events cover the entire coming year.

"Our motto in promoting the huge tourist campaign for 1968: Israel Loves Company. Plane fares have been lowered for organized groups: hotels are working at nearly full capacity and are well prepared for the onrush of tourists; our multilingual guides are ready to do their best. Visiting attractions include the Wailing Wall, the Tombs of the Patriarch and the Tomb of Rachel."

Concluded de Shalit, "Last year 328,000 people visited Israel bringing the state an income of $64 million, U.S. currency. We expect the number of tourists to double next year."

WILL ADDRESS MIZRACHI TRIBUTE DINNER. — Rabbi David B. Hollander, outstanding American religious leader and renowned lecturer, will be guest speaker at the Gala Tribute Dinner honoring Mrs. Kate Devor on November 12th at Clanton Park Synagogue, tendered by Mizrachi Hapoel-Hamizrachi Women's Organization of Toronto. In 1956, Rabbi Hollander was the first Rabbi in forty years to head a Western delegation which visited Russia.

Rabbi Hollander is currently President of the New York Metropolitan Board of Orthodox Rabbis.

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Toronto Community

A GREAT RALLY

The solemnity, the earnestness noticeable at the first all-community meeting Monday night at Beth Tzedec, when the United Jewish Welfare Fund rallied our noblest citizens, was remarkable indeed. It was expected that, because of the situation involving Jews throughout the world, the problems affecting our people everywhere and, last but not least, the most recent developments in the Middle East would reflect our mood at this community meeting.

What is the mood of this community? Again, as on the first day of the Six Day War, Toronto has demonstrated its maturity. There were no hysterics; but there was no nonchalance either.

It is safe to assume that the Jewish community of Toronto realizes the crisis is not over by far. The task is not fulfilled. The work has to be done.

On Monday night's UJWF meeting Toronto's organized community rededicated itself to its paramount role: that of the guardian of the interests of our people the world over; to its readiness to toil and toil some more until the day of true, definite Jewish redemption.

We dare say this community, like all other Jewish groups in the free world, will have to labor with this objective of true freedom and true peace for the enemy does not rest.

Hence we cannot afford to relax.

Simhat Torah Today

by ARTUR SZYK

Exclusive from Zurich

SOCIALIST REVOLT AGAINST MOSCOW

Zurich (JCNS) — At a time when the peoples of all countries saw hopeful signs of an international detente, discrimination against the Jews in the Soviet Union was one of the factors which provoked anxiety and which disturbed the growing atmosphere of respect and goodwill that could lead to greater understanding and tolerance among peoples.

This indication of the present plight of the Jewish community in the U.S.S.R. is given in a draft report of a working party of the Socialist International, presented to a meeting of that organization here last week.

According to the report Soviety Jewry's situation today may, in some respects, give "greater cause for alarm than at any other time since the Stalinist persecution of the Jews in 1948-1953", the report states.

The Jewish population of the Soviet Union experienced discrimination as a national minority group, as a religious community and as individuals.

This was in clear conflict with the principles laid down in the Soviet Constitution and represented a failure, the report states, in the case of Jewish citizens, to honour the guarantees contained in that Constitution concerning the human and civil rights of the individual.

The study group appealed to the Soviet Government, on humanitarian grounds and for the sake of international understanding, to end discrimination against the Jewish minority and to impose restraints upon those who had been responsible for it.

The group has called upon the Soviet Government to guarantee to Jews the same rights as other citizens enjoy; cultural and institutional facilities equal to others; facilities for the practice of the Jewish religion equal to those available to believers of other religious denominations, and the right to maintain contact with co-religionists; the freedom from victimisation and denigration and the right to reunification of families.

Effect Of Middle East Crisis

On this last point the report also states that the Middle East crisis had meant a serious setback in the humane trend indicated by the permission given to some Russian Jews, including whole families, to be reunited with relatives in Israel. There is no doubt that the Soviet Union must resume the provision of exit permits, or this acute long-standing human tragedy will continue to be a cause of dissatisfaction among Soviet Jews", the report adds.

"The non-fulfilment of Premier Kosygin's promise (in Paris 1966 when he said the Government would do 'all we possibly can' to enable families to be re-united) would alienate friends of the Soviet Union in many countries.

The report, signed by the chairman of the working party, Mr. Alvar Alsterdal, states that the infinitesimal quantity of Jewish culture in the Soviet Union must be regarded by Soviet Jews as one of a number of factors that demonstrate official hostility towards Jewish national identity.

Cultural Impoverishment

The Soviet explanation most frequently heard to justify the denial of cultural facilities to Jews, when such facilities are available to all other Soviet nationalities, is that Jews are territorially dispersed. But Soviet Germans, who number less than two-thirds of the Jewish population, were also territorially dispersed and had their culture forcibly suppressed during the Stalinist period. Yet today they had a network of German-language schools, newspapers, and magazines, German-language radio and TV programmes, and many German text-books were published, as well as classic works of literature and books on contemporary themes.

The Jews on the other hand, noted for their outstanding creative contribution to Soviet life, were compelled to endure a cultural impoverishment greater than some of the smallest Soviet ethnic minorities.

The Warsaw Communist Yiddish newspaper "Folks-Sztyme" which some Jews in the Soviet Union read because they have no real paper of their own, published relevant statistics on December 10, 1966, showing that of 750 Yiddish books published throughout the world in previous years, 240 were published in the United States, 206 in Israel, 132 in Argentina, 56 in Poland, eight in Rumania and only seven in the U.S.S.R. — the country with the largest Yiddish-speaking population, proportionately, in the world.

No change was noticeable, the report states, in official policy towards Jewish religious activities. It was clearly different from that directed to other recognised faiths. The closure of synagogues had been continued. No facilities existed for the training of rabbis, and fears had been expressed that in a few years there would be no Jewish clergy left in the U.S.S.R., the present rabbis being very old.

Deliberate Policy

The social and economic status of Jews in the U.S.S.R. showed certain contradictions. Whereas Jews were still prominent in Soviet science, medicine and the arts in a high proportion, their political representation in the Party, in government and local administration was negligible and well below the proportion they represented of the population as a whole. Jews were virtually non-existent in the diplomatic service and had disappeared from the senior ranks of the Armed forces, and in spheres of professional life where hitherto they had been numerous. This drastic decline in the number of Jews employed could not be explained except in terms of deliberate policy. Jews had been described by the authorities as "the indigenous inhabitants of our republic".

The report, in dealing with the effect of the Middle East crisis, states that there must be alarm at the possible effect upon the Soviet Jewish population of the extreme anti-Israeli propaganda appearing in the Soviet press. This had revived an anti-Jewish atmosphere reminiscent of the Stalinist period. A major campaign against antisemitism was clearly necessary, and it was difficult to understand why the Soviet authorities had consistently shown reluctance to initiate such a campaign. Indeed criticism of antisemitism had, in general, been suppressed.

The report ends by saying that much would have to be done before misgivings regarding the plight of the Jewish population in the U.S.S.R. — the largest surviving community of Jews in Europe — could be set aside.

Background

NASSER'S PALS - ARE THEY PALLY?

From the editors: The $64,000 question now asked "What makes Nasser desperate" is answered in the following article by Dr. Birnbaum in the Sueddeutsche Zeitung.

Indira Gandhi, who recently visited Eastern Europe and Egypt, has commented that the cessation of hostilities in the Middle East unfortunately does not mean that peace has been restored there.

Even in her own country it is a moot point whether the Indian government made any contribution at the decisive moment to prevent, and then overcome, the war between the Arabs and Israel. Mrs. Gandhi lent all too one-sided support to her potical friend Nasser.

Encouraged by such declarations of support, particularly from Eastern Europe, no one has played his hand more badly this year than the Egyptian head of State. He has paid dearly for it, too.

His decision to oust the United Nations observer corps from the Gaza strip and the Gulf of Aqaba, which led to the war in June, has now, in retrospect, been criticised by some of his Arab League allies.

President Bourguiba of Tunisia, who has never been particularly friendly with President Nasser, has criticised him in public; others have done so behind closed doors.

It is another matter altogether whether Egypt's policies will be changed by Bourguiba's advice to Nasser to resign in the interest of the Arab cause. But the mere demand is some indication of how weak Nasser's position is now felt to be.

Nasser seems to be fairly firmly in control of the state machine in his own country, but the Egyptian economy has been thoroughly shaken by the loss of the Suez Canal dues and other consequences of the war.

The financial aid promised by the petroleum-exporting countries at the Khartoum conference is likely only to be forthcoming if and as Egypt withdraws from Yemen.

The Soviet Union is likely only to replace the arms lost if the Egyption army submits to more rigorous Soviet control. President Nasser would then find it less easy to continue his old tactics of playing off the East against the West and vice versa.

WHITEHALL CONTACTED

At present Egypt is seeking assistance in London, where the government is interested in reopening the Suez Canal because of its commitments in Asia. British diplomats are back in Cairo negotiating, not long after being expelled from the country.

The purpose of these new feelers can hardly be mere formal re-establishment of diplomatic relations. Observers in Cairo speak of the possibility of an agreement, independent of later peace negotiations, between Egypt and Israel over Suez.

Israeli Premier Eshkol has already publicly announced his readiness to negotiate on this subject, which does not preclude the possibility of long-drawn-out haggling before an agreement is finally signed.

At the moment the position of the other main loser in the June war, King Hussein of Jordan, is less tricky. For the time being he has lost an even greater part of his country to the Israeli victors but financial support from the oil Sheikhs is not dependent on political strings.

Formerly a protégé of Britain and America, he has now been promised generous arms aid by the Soviet Union. Accordingly he reshuffled his government immediately on returning from Moscow.

Its new members are advocates of full recovery of the West Bank territory and in this they are being given every encouragement by strong words from the Kremlin.

The renewed agitation by spokesmen for the Syrian government is of less importance. They sounded the same warlike tones before and after the June war but failed to relieve the burden on their Arab allies to any great extent during the actual campaign.

In the full spectrum of Arab foreign policies they represent an apparent extremism that is as powerless as it is vociferous, while at the other end of the scale Tunesia's president represents the most imperative voice of reason, although it too is not backed up by any degree of power.

Bourguiba's new argument in favour of Arabs coming to terms is that this is the only way to weaken Israeli hawks, who toy with ideas of annexation and further exploiting military predominance and allow conciliatory forces in the Jewish state to gain the upper hand.

In the long term economic cooperation and a policy of good neighbourliness is as advantageous for Israel as for its Arab neighbours, but it will be a long, hard road before the dictates of reason prevail.

Immanuel Birnbaum

Rumanian Scrolls to Israel

Bucharest (JCNS) — The Federation of Jewish Communities of Rumania has sent to Israel 865 more Scrolls of the Law to make a total of over 3,000 since they were promised to the Jewish State by Dr. Moses Rosen, the Chief Rabbi, two years ago, with the approval of the Rumanian Government.

The new consignment will be handed over at a ceremony in Jerusalem in November attended by Dr. Rosen, Dr. Z. Warhaftig, the Israeli Minister of Religious Affairs, and other Jewish leaders.

Letters to the Editor

BEAUTIFUL PRAGUE

Dear Editor:

I read with great interest your courageous editorial against the insult to the Jewish community published in a Toronto morning newspaper. I wonder why you failed to react to the very serious propaganda, in another issue of the same paper, in which the Jewish community was induced, in a story from Prague, to visit Red Czechoslovakia.

Mind you: not in an advertisement, not even in a publicity release, but in a feature article with a byline Jews were told of the miracles of the famous Rabbi Loew and the beauty of Prague.

Not a word in this article about the murder of Charles Jordan.

The feature concluded with specific information of the cost to visit Prague's historic community.

There was not a word of caution that a Jew landing there could wind up like poor Charles Jordan, in the waters of the Moldau.

A. Bendiner
Ottawa

Sermon for the week

SIMHAT TORAH AND GENESIS

Shabbat Beraishit we read in full the account which we began on Simchat Torah. The first chapter of Genesis belongs to the top level of the mind. It is rational, scientific, studied. It is an account which might be appreciated by an architect, an engineer or a musician. God works by fiat, He creates by decree, but it is not an arbitrary decree. It is ordered, guided by a sense of reality, a sense of first things first. The light must be separated from the darkness, the earth divided from the water. The provender of grass and herbs must first be provided for the animals; and when all is in readiness, the stage is set for man—both male and female—who will reproduce according to their kind, as the grass and trees will yield seed according to their kind. There is a fine sense of balance and proportion, a division of function between earth and sea, moon and sun, man and beast. The Creator calls this planned universe "very good," and the seventh day—the *Shabbat*—a day of rest and fulfillment, the joyous celebration of the balance and harmony achieved by the work of the six preceding days.

This Sabbath has kept Israel more than Israel has kept the Sabbath. It is not merely the day of rest, the day of cessation of work. It is token and harbinger of the ideal world to come, the time of the Messiah, when the lion will lie down with the lamb and tears shall be wiped from all faces. The Sabbath is at the core of all reforms to extend the sway of justice in the world. The seventh year was the year of release: release for the soil, a sabbatical year for Mother Earth; the release of the slave from his bondage, the debtor from his debt. And when seven times seven years were counted, on the Sabbath of Sabbaths, the Jubilee Year was proclaimed on the Day of Atonement. In this year all land would revert to the original owners and the slate would be cleansed for a new fresh start. The Levitical legislation for the Jubilee provided 49 years for the natural differences between men to operate, but in order that these differences might not become frozen and thereby create impassable barriers between men—for men who live differently, think differently—it arranged for a radical new deal in the fiftieth year.

I have told you only of the first account of creation, when the Lord considered each day's work as good, and the culmination of his work in the creation of man and and the Sabbath as very good. But this condition is not long-lasting. Eden and perfection are only sometime things. Even God's harmony cannot be static, frozen, like the youth on Keats' Grecian urn.

The fourth verse of the second chapter of Genesis begins another story of creation. This has always been more appealing to people. It is a much more primitive account. A mist comes up from nowhere and brings vegetation in its wake. God makes man of the dust of the earth and breathes into him the breath of life so that man becomes a living soul. Even Eden proves lonely for man, so God makes a helpmate for him out of one of his ribs. Now Adam and Eve are given the freedom of the garden and the care of its flora and fauna except for one tree in the middle: the tree of knowledge. Of that they are forbidden to eat. But the serpent slithers up to Eve and soft-talks her into eating of that tree and into persuading Adam to eat of it, too. Paradise is too much for men. They are driven from the Garden and sojourn East of Eden—and it seems are still going ever farther East, like that shining youth in Wordsworth's ode who daily *from* the East must travel.

(from a famous sermon by Dr. J. I. Weinstein)

• THIS WEEK •

EX-NAZI HANGS HIMSELF

Wuppertal, West-Germany (JCNS) - Heinrich Schneider, 53, a Cologne businessman and one of the principal defendants in the trial here of 14 ex-Nazi policemen, has hanged himself in his prison cell

The other 13 accused have been charged with the mass murder of Jews in West Russia.

The indictment alleges that they burned to death 800 Jews in the main Bialystok Synagoge in June, 1941, and took a fiendish delight in the process

WHAT THE STARS FORTELL

New Delhi, India (JCNS) A leading Indian astrologist, writing in the strongly pro-Nasser news weekly "Blitz", predicts that Israeli-Arab fighting will be resumed on a massive scale within the next couple of weeks.

After "disastrous consequences for both sides", the Arabs will be compelled "under the force of distressing circumstances" to recognize Israel, to negotiate with her and to open all waterways to her shipping he says.

VON THADDEN FORECASTS GAINS

Duesseldorf (JCNS) - The National Democratic Party could influence policy in West Germany after it won seats in the Federal Parliament in the 1969 elections, Adolf von Thadden, the chairman of this extreme Right-wing party, told the annual meeting of the Lower Saxony branch at Wolfsburg.

He said he believed there would be 50,000 members of the party by then. The party already held 48 seats in six different State Parliaments and it had become an important political factor in most parts of the country.

Von Thadden in a reference to former German territory in eastern Europe, stated that a main aim of his party was to "liberate Germany and Europe from those who had occupied and divided the area".

OLDENBURG SYNAGOGUE MEMORIAL UNVEILED

Duesseldorf (JCNS) - Dr. Z. Asaria, rabbi of the Jewish communities in Lower Saxony, has unveiled a memorial stone on the site of the synogogue burned by the Nazis in November 1938, in the north German town of Oldenburg.

Money was raised for the monument by neighbouring Christian parishes and German citizens.

Eban And Hussein May Meet

London (JCNS) — Israel's Foreign Minister Abba Eban and King Hussein of Jordan may meet face to face next month in Cambridge.

Both have accepted an invitation from the Students Union to take part in a debate on the Middle East early in November. Mr. Eban will be in Britain for the public rally commemorating the jubilee of the Balfour Declaration. It is also reported that the Council for the Advancement of Arab-British Friendship is considering arranging a counter-Balfour demonstration with King Hussein as the star speaker.

The Lively Arts

by D. Cohn

• Omar Sharif, who plays Nicky Arnstein in Funny Girl, says he has received so many Jewish New Year cards, he's beginning to believe it himself.

• After being in Europe for fifteen years on a self-imposed exile, Mrs. Oona O'Neill Chaplin returned to the United States where she attends at the bedside of her mother, Mrs. Agnes Boulton Kaufman, 76.

Mrs. Kaufman, who was married to Hollywood screenwriter Mac Kaufman, was admitted to hospital as Mrs. O'Neill.

• Marlene Dietrich does not want to be known as a movie star because "quite simply I am not a movie star. I haven't made a film since Judgement at Nuremberg, and that was a very special kind of thing. I may never make another one. I am an international theater star now. It's so boring, all that talk about the legendary films of von Sternberg".

She is also "tired of being called a sexy grandmother. It's only in America that there is this obsession with sex. Artur Rubinstein is a great artist, but who gives a damn how many grandchildren he has?"

Marlene has four grandchildren although she does not talk about them much. Her family comes under the heading "private".

"I can't stand any invasion of my privacy unless I allow it. Even on opening nights nobody is allowed in my dressing room. I see everyone onstage. Invading my dressing room is like invading my bedroom."

Dietrich lives for her daughter Maria and her son-in-law William Riva, a toy and set designer, and their four boys. Two of the boys attend an exclusive private school in Switzerland (where the Shah of Iran's kids go) and people insist Dietrich's money pays for their tuition.

"I don't have a lot of money. I'm never solvent. I sold all my jewelry during the war. I don't live swathed in ermine and diamonds. I never owned anything. I rent an apartment in New York and one in Paris. I love America because America took me in when I was in trouble end America has been good to me. We all thought Hitler would be out in two years and when we saw he'd stay in, we never went back."

Dietrich always found a haven in New York where she blended in with the others who hated the Nazis.

There is no secret to her staying young, "I eat anything. If you don't like it, go jump in the lake."

"I stay out of the sun mainly because I don't have time. I don't bother much with myself .I wash and I go. I don't looks at myself in mirrors. I sleep whenever I can get it. I wish I could sleep twelve hours a day but my profession won't allow it."

She hates reviews written about her.

She'll spend the entire day cooking for a few guests then serve them like a maid and never sit down and eat.

• Producer-director Sidney Lumet's independent company, Sidney Lumet Productions, will make three feature films for Warner Bros.-Seven Arts in addition to his recently completed, Bye Bye Braverman.

Included are the film version of Anton Chekhov's The Seagull, an off-beat gangster story, and an untitled musical.

• Actor Melvyn Douglas once was a newspaperman but was fired after he missed a big story.

Israeli Fashion Orders Top $1,500,000

London (JCNS) — Orders for Israeli fashions taken by the 26 manufacturers who took part in the recent Israel Fashion Week in Britain — the first of its kind — totalled over $1,500,000 — more than double the total expected.

Not all the orders came from Britain. Special flights to London led to substantial orders being placed with Israeli manufacturers by buyers from France, Germany, Holland, Sweden, Denmark, America, Canada, South Africa and Zambia. The largest single order totalled more than $150,000.

NATIONAL THEATER OF GREAT BRITAIN PRESENTATION. — From left to right, Robert Lang as Kurt, Geraldine McEwan as Alice and Laurence Olivier as Edgar in The Dance of Death, by August Strindberg. The play is one of three presented by the National Theater of Great Britain, which comes to Toronto's O'Keefe Center for a two-week engagement commencing Monday, October 30th.

PART OF APA. — Helen Hayes, America's First Lady of the Theater, in George Kelly's the Show-Off, playing at Toronto's Royal Alexandra Theatre, November 14th through 19th.

HUMAN RELATIONS

Getting nowhere

by Dr. Rose Franzblau

QUESTION:

My problem is a common one among teenagers today: school. I come from a wonderful family. Dad is one of the top men in the social sciences. Mom works too. My kid sister is a brilliant student with a 94% average. I have a very high I.Q. but don't do well.

It all started last term when I began to cut classes. At first it was just gym, a study period, etc. This term I started to cut full days.

Of course, my folks found out. I can only imagine what my father went through when he heard.

Since then I have been out three full days. For the first time in my life, I am a truant. I'll always be running from something.

My drama teacher, one of the last people on earth I want to hurt, has become one of my best friends. She is very worried about me.

I was recently elected "actor of the year" in school. Since then I have acquired many more new friends. Everyone is pulling for me, but getting nowhere.

ANSWER:

The youngster who is gifted in many areas, particularly in the creative arts, ofttimes wanders from one to the other, finding it hard to decide on which field he wants to concentrate.

Multi-aptituded youngsters sometimes do not believe they are as capable as people constantly tell them they are. If this were really so, they reason, they would do better with less effort. They also speculate that all this talk might just be a pitch to increase their confidence in themselves, and while the grown-ups aren't lying they are exaggerating.

The relationship of some youngsters to their parent of the same sex often determines the aggressiveness that makes for healthy competitiveness. A father-figure who is as wonderful at home as he is successful on the outside, naturally becomes the idol whom the son would like to emulate. But sometimes this image is over-glorified and thus makes the goal to be like the father, an unachieveable one.

The youngster cannot easily express his antagonisms and normal rebelliousness because he feels like an ingrate for having hostile feelings toward such a good father. They become pent up and he is so occupied controlling them that he has little impetus left to do anything else.

When parents are in professional fields that have to do with helping people in need, like social work, medicine or the ministry, the children often feel that their parents are more concerned with helping mankind than with helping their own children. Thus, when they act up or get into trouble, they are in need, like the others and then their parents will have to pay attention to them.

The truant, in running away from school is really running away from himself. Being absent gets him the attention that his presence does not command.
presence does not command. When everybody worries about him and goes looking for him, he feels important. But, basically, truancy is both a warning signal and a call for help.

Your drama teacher may be like a loving mother-substitute and you love the concern and attention you are getting from her. The same is true of having all your friends trying to help you. It gives you some of the recognition you need so badly. But it cannot solve your problems. Fortunately your conscience is strong enough to help you know that you are not doing the right thing by and for yourself.

You may be wondering why your father has not suggested psychological help to you, when he gives this advice to other people. Perhaps he has made this suggestion, in his own way, but you didn't hear it because you didn't want to or weren't ready for it. Perhaps you believe it might hurt his reputation, as you feel your behavior did. This might suggest that he cares more about his standing in his profession, than about his son's adjustment.

What you may really be asking for is the strength to admit to your father that you have troubles, and want help in working them out. The truant is a lost soul in search of himself.

Such a request coming from you could be the greatest gift that you can give to your father, and also to yourself. It will help you find yourself and choose the field of endeavor which will bring you the greatest success and fulfillment.

TORONTO AFTER DARK

OUTSTANDING PLAYS

Three outstanding plays-Strindberg's electrifying Dance of Death, Congreve's sly Love for Love, Feydeau's hilarious A Flea in Her Ear-will be performed when Sir Laurence Olivier brings his National Theatre of Great Britain to O'Keefe Center on October 30th, for two weeks.

Sir Laurence appears in all three productions, with support by Peter Cellier, Jacques Charon, Graham Crowden, Edward Hardwicke, Robert Lang, Geraldine McEwan, Anthony Nicholls, Edward Petherbridge, Joyce Redman and John Stride.

APA PRESENTS

Among the two plays presented by the APA repertory Company at the Royal Alexandra Theater are Moss Hart and George S. Kaufman's Pulitzer Prizewinning comedy, You Can't Take It With You, Pirandello's Right You Are, both featuring Helen Haves. the first lady of the American stage.

In, You Can't Take It With You, Miss Hayes appears as the Grand Duchess Olga, a Russian emigree happily employed as a hostess in a Schrafft's restaurant. In, Right You Are, she plays the leading role of Signora Frola, a mother whose pathetic plight sets the population of a small Italian town into turmoil trying to unravel reality from fantasy.

FAMILY SHOW

Hines, Hines and Dad, consisting of father Maurice Hines and his two sons, appear at the Hook and Ladder Club of The Beverly Hills Motor Hotel in their first Canadian appearance.

DANCE-IN

Toronto's Jewish youth organizations will hold a dance-in tomorrow evening at Nathan Phillips Square to express their solidarity and sympathy with Jewish youth in the Soviet Union.

Youth coordinator is Phil Epstein.

Tribute To Writer

Prague (JCNS) — The town of Rychnov, in eastern Bohemia, sponsored an exhibition of local pictures in memory of Karel Polacek, the Czech-Jewish writer born there in 1892, who died in a Nazi concentration camp during the Second World War.

East German Honour For Arnold Zweig

West-Berlin (JCNS) Arnold Zweig, the 79-year-old East German Jewish writer and novelist, has been awarded the badge of honour of the East German Order of Merit for his literary work.

Jewish Encyclopaedia Appears In Germany

Duesseldorf (JCNS) — The first Jewish encyclopaedia to appear in Germany for more than 30 years was displayed at the opening last week of the 1967 Frankfurt International Book Fair, at which Israel is represented.

The one-volume "Lexikon des Judentums" printed in German, is published by C. Bertelsmann Verlag, of Guetersloh.

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EVES: OCT. 31, NOV. 1, 9, 10. MAT.: NOV. 1
LOVE FOR LOVE
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BLITZ, MEYER. On October 21st, late of 41 Westover Hill Road.

BIRONMBAUM, SADIE. On October 22nd, late of 76 Chinsford Avenue.

COOPER, HOWARD. On October 16th, late of 30 Northmount Avenue.

GERLOCK, ESTHER. On October 21st, late of Jewish Home for the Aged.

GLUCK (GLUKLICK) FREDERIC. On October 17th, late of 4383 Bathurst Street.

HIMELL, ALBERT. On October 22nd, late of 10 Wendy Crescent.

KATZ, BEN. On October 21st, late of 3311 Bathurst Street.

LADOWSKY, ANNA HENCHA. On October 17th, late of 625 Roselawn Avenue.

LAMBERG SOPHIE. On October 17th, late of 569 Sheppard Avenue West.

MARKS, HENRY. On October 21st, late of 9 Fraserwood.

OLCH, LOUIS. On October 19th, late of 655 Briar Hill Avenue.

SIEGEL, FANNY. On October 19th, late of 45 Wasdale Crescent..

SILVERSTEIN, SOLOMON. On October 20th, late of Jewish Home for the Aged.

SOLES, LOUIS. On October 17th, late of 10 Shallmar Blvd.

STEIN, LEONARD. On October 21st, late of 506 Glengary Avenue.

WELLS, MEYER. On October 19th, late of 40 Lisson Crescent.

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SECOND DECADE

Jerusalem, (JCNS). Israel's twentieth anniversary year was proclaimed by President Shazar at his residence on Sunday, in the presence of his country's leaders.

Dr. Yaacov Herzog, former ambassador to Canada and the director-general of the Prime Minister's office, who made the announcement, heads the organizing committee for the year-long celebrations of the anniversary.

On Monday President Shazar held open house for Succot pilgrims to Jerusalem.

It was decided to advance the anniversary celebrations, which would normally be proclaimed on Independence Day — in May next year — in order to make the most of the momentum developed in Israeli-diaspora relations since the events of May and June, Dr. Herzog said.

INSTRUCTION

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UNVEILING

SHAINHOUSE, ABRAHAM - ISAAC AND SARAH. The unveiling of Monuments to the beloved memories of **ABRAHAM AND SARAH SHAINHOUSE,** will take place on Sunday, October 29, at 1:00 p.m. at Beth Tzedec Memorial Park, Bathurst Street.

LERANBAUM ABRAHAM. The unveiling of a monument to the memory of the Abraham **Leranbaum,** of 22 Hotspur Road, will take place on Sunday, October 29, at 2:00 p.m., at Lambton Cemetery, Royal York Road. Ostrovtzer Section

Argentine Jewry facing an uncertain future

By VISCOUNT SAMUEL

Tacuara is a group of young men in Argentina who, from time to time, break up Jewish meetings and smear synagogues. When I was in Buenos Aires, I made some inquiries about them—who they are and why they are not suppressed by an all-powerful Government dictatorship.

There are probably between two and three thousand of these men, mostly young and, what is all-important, of good family. While nationalist in outlook, they include a few Marxists and Peronists, but the great majority belong politically to the extreme Right-wing.

Formed some ten years ago to "purify" life in Argentina, they are not primarily antisemitic. Their name—Tacuara—is an old Argentine Indian word for "spear-head." They consider themselves to be the spear-head of reform, based on direct action, not on persuasion; and they consequently attack anything of which they disapprove.

For example, they disapprove violently of the rising tide of Left-wing opinion among university students, some of whom are, no doubt, secret Communist Party members. [The Communist Party is officially banned in Argentina.]

President Ongania

As some Jewish students also hold Left-wing opinions, all Jews, according to Tacuara, are Communist suspects. Hence Jewish meetings, wholly unconnected with political matters or with university students, are occasionally broken up, and synagogues are daubed with swastikas. Jewish communal leaders protest to the Government, and receive assurances; but Tacuara still continues to function.

The Government is in a position to anticipate and prevent political trouble if it wants to. Why then does it not suppress Tacuara?

The main reasons are, first, that it is composed largely of sons and nephews of just those high-ranking Army officers, civil servants and Church officials who, in fact, rule the country. Secondly, they are a useful tool with which the secret police can operate unofficially against whomever *they* wish to discourage. Hence, even if a member of Tacuara is "caught in the act" by the ordinary police, he is released at once on higher orders.

The Jewish community in greater Buenos Aires numbers about 400,000. It is very strong, very proud of its ancestry and very well organised. There are thousands of young Jews, members of Jewish sports associations, who are prepared to act as ushers at Jewish meetings.

Secret police

Tacuara is, therefore, rather more chary nowadays of trying to break up such meetings for fear of being badly beaten up themselves. If they are, they do not complain, as they know that the secret police are not anxious to have a public trial.

The present Government of Argentina is a military dictatorship; the massive Parliament building is all closed up. The present dictator, General Onganía, many of which are dominated by the Left-wing, McCarthyism is rampant in Argentina. No Communist is actually in gaol: that is unnecessary. Anyone arrested and charged with Communism may be released at once, but finds that no one has enough courage to re-employ him. This affects all Left-wing intellectuals.

Jews in Argentina are apt to be suspected of Left-wing tendencies, especially university teachers. The university in Buenos Aires, like many others elsewhere in Latin America, used to be in a state of perpetual anarchy. When the Army was sent in to re-establish is supported by senior Army officers and civil servants, the old aristocracy and the Catholic Church. He is trying to bring some order into the somewhat anarchic life of the country.

Because the Government is in conflict with the trade unions, order, many of even the "moderate" professors resigned, including many outstanding Jews. Some of these were immediately offered teaching posts in other countries.

The Government was delighted to get rid of them so easily, but the already low academic level of the Buenos Aires university has sunk even lower.

Jews had already been weeded out of the senior ranks of the Army, Navy, Air Force and diplomatic service. There are very few in the upper levels of the civil service. In fact, promotion is now being given largely to professing Catholics.

Most of the older generation of Argentine Jews are businessmen: they do not want to go into these professions, anyhow. But some of their locally born and educated children—now lawyers, doctors, engineers and economists—feel this discrimination badly.

Sometimes latent antisemitism affects even Jewish businessmen. Recently, a well-known antisemite became a senior official in the Ministry of Finance. Suddenly the income tax department seized the entire gold stock of all Buenos Aires jewellers, who are mostly Jews, and each one had to prove that the gold had entered Argentina legally. For a consideration, it was all eventually returned to its owners.

Discrimination

Some Argentine Jews, mostly lawyers, stood for election to Parliament when there still was one—and were elected; here there was little discrimination. But now Jews are not active in national politics. Some social clubs—for example, the old-established Jockey Club—discourage Jewish membership, hence few Jews are interested in belonging.

Many years ago, all Jewish members resigned from the German-Argentine "Teutonia" rowing club and formed their own. It expanded to riding and many other forms of sport, and is now one of the best sports clubs in Latin America, with no fewer than 10,000 paying members.

It is a real club for the whole community, with wide cultural activities, but great emphasis is placed on physical training for the elders and young adults.

Although the Jewish communities of Argentina do not have much to fear, in the short run, their position in the more distant future depends largely on the development of Argentine politics in general. But though any government in Argentina will inevitably be nationalistic, the position of the Jews will grow more secure if the present military dictatorship is replaced by a more democratic and less Right-wing form of government.

RABBI DR. STUART E. ROSENBERG, right, 1967 UJA chairman, receives Keren Haeysod Award from STEPHEN E. BERGER, chairman, Administrative Committee UJA, in recognition of his outstanding efforts.

DR. ABA GEFEN, left, Consul-General of Israel in Toronto, presenting Keren Hayesod Award (United Israel Appeal) to RAY D. WOLFE, president of the United Jewish Welfare Fund, in salute to the 50th anniversary of an organized Jewish Community and the community's outstanding effort on behalf of the recent Israel Emergency Campaign.

Beth Jacob Dinner

Dr. M. B. Weinberg, Co-Chairman has announced that the annual Dinner of Toronto's Beth Jacob High School and Teachers College will take place Sunday, December 10th at Shaarei Tefillah Auditorium.

Moshe Nussbaum will act as Co-Chairman of the Dinner. This is the 7th Year of the existence of the Beth Jacob High School and Teachers College.

The new building of the Beth Jacob is located at 410 Lawrence Avenue W., Toronto.

Bulletins

Japanese Claim Descent From Ephraimites

Jerusalem (JCNS) — The young wife of a Shinto high priest ended a visit to Jerusalem last week saying that she was returning home to win over large numbers of converts to the belief that the Japanese are descendants of the Israelite tribe of Ephraim. "I am Jewish", she emphasised.

Mrs. Komiko Fujinomia said that on June 5, the opening day of the Six-Day War, she was ordered by God to go to Israel to proclaim her husband's discovery and to declare the time ripe for the ingathering of the dispersed tribes of Israel "so that eternal peace can be established on earth".

She explained that her husband found Jewish origins in ancient writings of the Shinto religion. Three years ago he entrusted to her care a "holy stone" which he believed had been brought to Japan by the Ephraimites. From then on, she poured oil over the stone every day until her vision on the first day of the war.

Progressive Change Venue Of Conference

London (JCNS) — The World Union for Progressive Judaism is to hold its 15th International Conference next summer in Jerusalem. Originally the venue was to be Amsterdam, but the change was made "to show solidarity with Israel and its struggling Progressive religious movement, and to encourage the further development of Israel's seven constituent congregations".

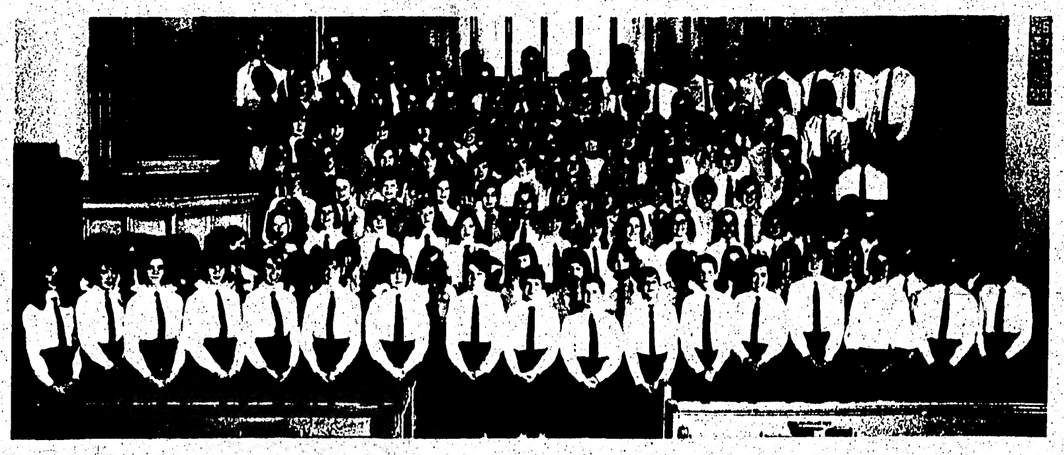
The Jerusalem Congress will mark the first time that representatives of the World Reform and Liberal communities will have met formally in Israel.

Delegations from 24 countries are expected to attend.

SINAI OILFIELDS

Rome, (JCNS) Eni, the Italian State oil company, "has not accepted Israel's proposal to collaborate in further exploration of the Sinai oilfields", Signor Giuseppe Lupis, Under-Secretary of State for Foreign Affairs, told the Italian Parliament.

NORTH YORK YOUTH CHOIR TRIUMPHS AT EXPO



The North York Youth Choir comprised of 150 students from junior high and secondary schools in the North York school system entertained capacity audiences at three concerts presented at Expo in August. The four-day visit was the crowning achievement of the 1966-1967 academic year which included presentations at the North York Festival of Music, Massey Hall, Toronto; Canadian Music Educators' Association Convention, London, Ontario; the National Builders' Show at the Canadian National Exhibition; the Centennial Showcase, North York Centennial Centre; a concert at Northview Heights Secondary School, and the presentation of the Gluck opera "Orpheus and Eurydice" at the People's Church.

In addition to performances of major works, the choir is building a repertoire of both early and contemporary choral pieces, including a representation of Canadian folk songs.

The choir is a part of the North York Ensemble for gifted musical students organized by the Music Department of the Board of Education.

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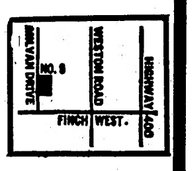

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TORONTO WOMEN'S NEWS

TEA

The Sinai Service Group affiliated with the Canadian Cancer Society tendered a tea last Sunday at the home of Mrs. Benjamin Walker. Proceeds went to the Canadian Cancer Society.

Tea convenors were Mesdames Louis Tanz, Albert Jessel and Michael Freedman.

OFFICERS

● The following officers were installed at a recent meeting of Shaarei Shomayim Sisterhood: Elaine Spring, president; Goldie Alexandroff, Karen Donin, Florence Reiker, Merle Young, vice presidents; Dorothy Cohen, recording secretary; Ethel Solsberg, financial secretary; Gussie Franklin, corresponding secretary; Marion Kernerman, treasurer.

● At another meeting ten new members were welcomed by Merle Young. Elaine Spring presided. Norma McNeill, guest speaker, spoke on: Gourmet on a Shoestring.

● On Tuesday evening, November 14th, Sisterhood will hold its annual donor dinner and fashion show. Alma Waldman will be commentator; Florence Reiker, coordinator; Karen Donin, donor chairman. Sisterhood members will model.

MEETING

Mrs. A. Sugar recently chaired a meeting of Shaarei Tefillah Sisterhood. A symposium on Day Schools was presented. Panelists: Rabbi Weinberg of Eitz Chaim; Rabbi Stefansky of Beth Jacob High; Rabbi Gold of Ner Israel Yeshiva; Dr. Burack of Associated Hebrew Schools; moderator, B. Laker. Mrs. M. Zeifman introduced the panel; Mrs. C. Klein thanked them.

FIRST MEET

Bnai Torah Sisterhood held its first meeting of the season recently at the home of president Mrs. Gloria Chason. Rabbi Gold was guest speaker.

A theater night will be held next month. Proceeds in aid of synagogue building.

BAZAAR

Hadassah's annual bazaar will take place on Wednesday, November 1st, at the Automotive Building of the Canadian National Exibition. There will be the usual wide selection of clothing, household furnishings, books, records, fruits and vegetables, games, raffles, demonstrations, commercial displays.

New features will include a display and sale of antique gold jewelry, memorabilia of famous personalities such as Bobby Hull, Joan Crawford; children's art and sculpture display, judged by artist Jack Pollock.

Major door prizes will include a '68 Ford Falcon 4-door Station Wagon, '68 Rambler American 2-door Sedan, Suzuki M31 motorcycle.

Seventy-two chapters are participating. Mrs. Robert Lester is bazaar chairman.

Profits are spent in Canada to purchase supplies and support for Hadassah-Wizo's three outstanding responsibilities; Nahalal, Canadian Hadassah's agricultural school for boys and girls; the Polio Rehabilitation Center at Sarafand; medical services in Israel.

A fashion show will be held in the afternoon and evening.

HAPPENING

All day, Wednesday, November 1st, Beth Am Sisterhood will hold its annual bazaar. Features include teacup reading, antique shop, clothes horse. Commodities of all sorts will be on sale.

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UPPER CANADA LODGE B'NAI B'RITH HONORS GEORGE GOLDLIST — George Goldlist (left), Past President of Upper Canada Lodge B'nai B'rith, will be tendered a Tribute Dinner by members of his lodge in recognition of this outstanding role on behalf of Israel's economic development. The Dinner will take place Thursday evening, November 2nd, at Shaarei Shomayim Synagogue, with Dinner Co-Chairmen Louis Fruitman and Morris Waxman presiding. Guest artist on this occasion will be Emil Cohen.
Mr. Goldlist was host at his home on October 24th at a Parlor Meeting in advance of the Tribute Dinner which gave great impetus to the sale of Israel Bonds towards a record total expected for Upper Canada Lodge this year. Guest speaker at the meeting was Avital Mossinsohn, (right), Director of the Israel Pavilion at EXPO.

KEEP SMILING

REASON

Visitor at art exhibit: "Why did they hang this picture?" Friend: "It must be because they couldn't find the artist."

BETTER THAN NOTHING

Billy Collins, young son of Mr. and Mrs. Stewart Collins (born Samuel Cohen), had a Gentile mother. One day the lad came home and told his father that for the next two days he'd stay home from school. It was the Jewish New Year.

"We don't keep these holidays," said the father. "There is no reason for missing two days of school."

"Well since I'm a half-Jew," answered the boy. "I'll stay away one day."

KNOW-HOW

A patron of a restaurant summoned the waiter.

"I want to know the meaning of this. Look at this piece of beef. See its size. Last evening I was served with a portion twice the size of this."

"Where did you sit?" asked the waiter.

"What has that to do with it? I believe I sat by the window."

"In that case," smiled the waiter, "the explanation is simple. We always serve customers by the window large portions. It's good advertising for the place."

DIFFERENT THOUGHT

Traffic officer: "As soon as I saw you coming around the curve I said to myself, 'forty-five at least.'"

Woman driver: "Well, you're way off. It's this hat that makes me look so old."

TO EACH HIS OWN

"Little pictures leave me cold; it's the grand, big canvasses that I like."

"You're an art critic, I take it?"

"Not I; I'm a frame maker."

21 YEARS OLD?
When you turn 21 you are no longer covered by your parents' Hospital Insurance. You must take out individual membership within 30 days. Get your application form at a bank, a hospital, or the Commission.

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ANNUAL TEA

Adath Israel Sisterhood will have its annual tea, Sunday afternoon, November 5th, at the synagogue. Tea chairman is Mrs. Ben Abbot. A musical revue will be presented by Sisterhood Players under the direction of Mrs. Ben Abbott. Mrs. Harry Solomon is president of Sisterhood.

Recipe of the week

ROAST DUCK WITH SOUR CHERRIES

1 five-pound to six-pound duck, ready to cook
1|2 teaspoon salt
1|8 teaspoon pepper
Pinch of thyme
2 small onions, sliced
1 medium carrot, sliced
1 No. 2 can sour pitted cherries
1|2 cup port wine
1 teaspoon cornstarch

Preheat the oven to 425. Season the inside of the duck with salt, pepper, thyme and half the onion slices. Prick the skin around thighs, back and lower breast.

Place duck, breats side up, in a roasting pan and add the remaining sliced onion and carrot around it. Bake 15 minutes to brown lightly. Reduce heat to 350 degrees and turn duck on its side. After 30 minutes, turn duck on other side. Thirty minutes later, turn breast side up and salt lightly. Cook 15 to 30 minutes longer, depending on desired degree of doneness. Each time duck is turned, the fat in the pan should be drained off.

Remove duck to a warm platter. Remove all but one tablespoon of fat from pan; add juice drained cherries and wine. Bring to a boil, stirring well. Strain into a small saucepan; add cornstarch dissolved in a little cold water and heat until thickened. Add cherries, heat through. Serve with duck. Yield: 4 servings.

ASSETS

by Ruthie

I wonder if there's anybody really satisfied with her talents. Or her children's talents.

I know, when I was a little girl Mama made us take piano lessons. And we had to practise too. No monkey business.

Mama's cliché remark always was, "Practise! Be glad you have the chance. I wish I did when I was little."

Then there was **Heder** (Hebrew school). And that we kids thought we could do without.

Because who wanted to be cooped in after regular school? Everybody was playing outside and we wanted to also, we were no exception.

In those days there were no Day Schools. If there had been, there'd have been no problems making us study extra.

And that wasn't enough. The Yiddish language flourished. And Mama and Papa decided we should speak Yiddish like intelligent human beings. So we were bundled off to Yiddish school.

Like it or not, that was it. And we obeyed in preference to facing Papa's brand of third degree.

Papa never took the round-about way to anything. You didn't do what you were supposed to? Okay. Not a word. No back and forth. No aggravation. Just one big **djukh** (punch) wherever it landed. Because if you weren't quick enough it hurt like blazes. And that was all.

So is it any wonder that we excelled in all the niceties?

Mama used to encourage us with, "You'll thank me when you grow up. And you'll never be lonely. When you're bored, you'll read good books, they're your friends. When you're alone, you'll play the piano for your own amusement.

"And," this was the paramount issue' "you'll get a nice boy from a nice family. You'll be **yikhess** (class)."

So, okay, we grew up to be class.

But do we play the piano? Huh! Who remembers notes? Who even has time to think of it? Practising will get buttons sewed on shirts or cookies baked?

Read books. So when will the ironing get done? Who'll shop for **Yom Tov?** How can you concentrate on a book if you have to walk the baby when it has colic?

And if you're a conscientious wife and mother, you don't even have time to watch TV which was invented after you grew up.

Sure, our parants meant well. But I wish they had put a little concentrated effort on our domestic assets.

Just to make gefillte fish the right way is an art. And baking with yeast dough heavenly.

And what about knowing how to make preserves? The bought kind never could equal your own.

And what about mending? And sewing?

I wish I could do the plain, everyday things that could save a nickel. Believe me, my kids will know how to run a home they shouldn't get stuck.

But you know? You can't chance human nature.

We still want our children to have at least a brush with all the refinements. After all, time enough for the mundane.

When will they ever become familiar with the arts if not now?

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montreal notes

EXCEED $1 MILLION

At its closing luncheon last week at Shaar Hashomayim Congregation, Mrs. Arnold Fisher, chairman of the Women's Division of the 1967 Combined Jewish Appeal and Israel Welfare Emergency Fund, reported that more than $1 million was raised by the division for the first time in its history.

The Israel Welfare Emergency Fund and the regular Combined Jewish Appeal were conducted simultaneously but as separate campaigns.

Contributions came in from some sixty-six percent of the female Jewish population in the Greater Montreal area. In addition eighty-one women's organizations made regular and treasury gifts to the emergency fund.

The Rhoda Leopole Memorial Trophy, awarded annually to the outstanding campaigner in the division, was given to the community at large.

Mrs. Bernard J. Lande, president of the Women's Federation of Allied Jewish Community Services, announced the appointement of Mrs. F. Victor Elkin to the chairmanship of the Women's Division of the 1968 Combined Jewish Appeal.

Among head table guests were: Mrs. James P. Anglin, representing the Federated Appeal of Greater Montreal; Mrs. Peter Bolton, chairman, Women's Division of Red Feather; Mrs. John S. Corbett, chairman, Women's Division, Catholic Charities; Mrs. Guy Sicotte, Women's Division, Federation of French Charities; Mrs. Dov Sinai.

ART AUCTION

The Herman Abramowitz Chapter of Hadassah will have its 11th annual art auction on November 7-20 at Eaton's. Judging of the painting will take place on November 6th. Jurors include Guido Molinari, artist, Paul Gladu, art critic, Luc D'Iberville-Moreau, general curator of the Museum of Fine Arts.

Committee for the exhibition and auction are: Mrs. Sidney Lithwick, president, Mrs. Fred L. Solomon, vice-president in charge; Mrs. Louis Dorsey, founder chairman; Mrs. Robert Benson, chairman; Mrs. Irving Brott, executive vice-chairman; Mesdames David Cracower and Abe Dalfen, co-chairman, artist's committee; Mesdames Leon Heller, Jack Schubert, co-chairmen, patron's committee; Mesdames H. J. Ludman, Gerry Steinman, co-chairmen, ticket committee; Mrs. T. Percy Hirsch, publicity; Mrs. Robert Weiner, public relations; Mrs. Morris Gold, treasurer; Mrs. Sydney Chechik, financial secretary; Mrs. Ben Mendels, secretary.

MEET

The Jewish General Hospital School of Nursing Alumnae Association held its opening meeting of the season on October 25th. Interior recorator Kevin McAvoy spoke.

LUNCHEON-MEET

Sisterhood of Temple Emanu-El held its first luncheon and meeting of the year in celebration of Succot on October 24th.

Mesdames George Rauch and Gerald Rath were convenors; Mrs. Joel Wolfe, chairman.

END OF CAMPAIGN

Pioneer Women marked the culmination of the child rescue campaign with a dessert supper October 23rd. Guest speaker wasJohn McGee, an exchange student from Ontario who spent six weeks in Israel. Mrs. R. Tannenbaum convened.

SHERRY PARTY

B'nai B'rith Women's Council held a sherry party on October 16th. Mrs. Ruth Mondschein was guest speaker. Theme of the membership campaign: Today's Woman — a B'nai B'rith Woman.

ANCIENT ART

Joseph Najor demonstrated the art of handcrafted jewelry at the "Y" all last week. He used tools no more elaborate than wire-cutters and tweezers and techniques handed down for 2,000 years.

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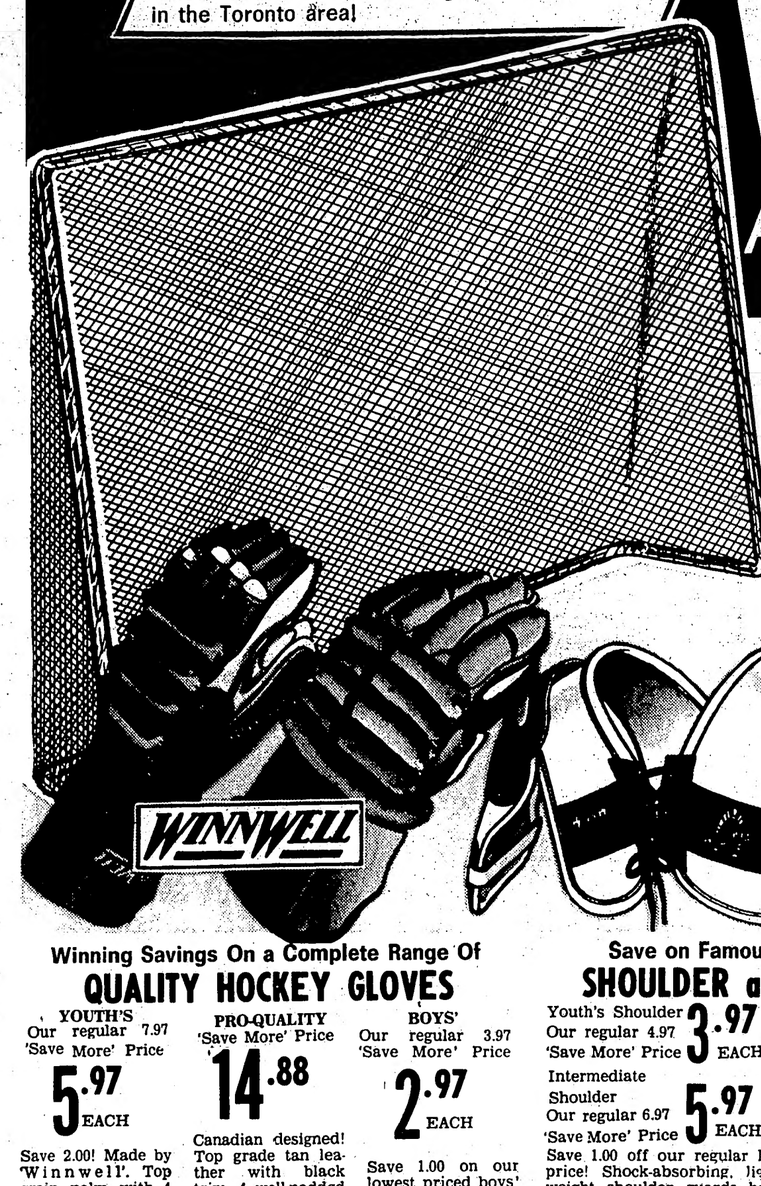

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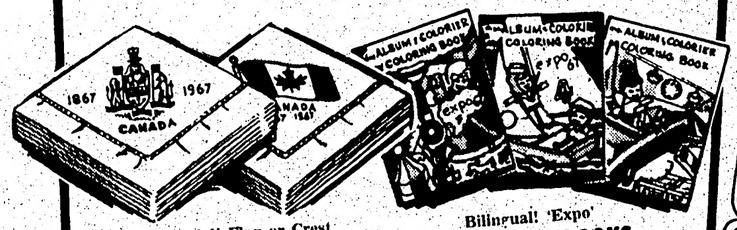

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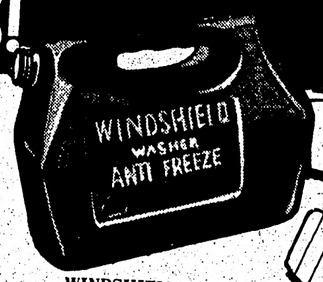

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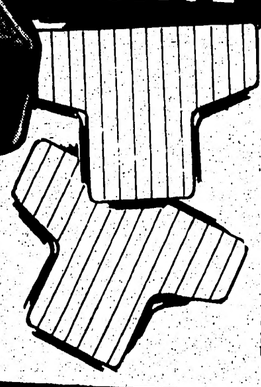
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THE CANADIAN JEWISH NEWS

CENTENNIAL SUPPLEMENT

GOOD NEIGHBORS

LONDON, ONTARIO. SECTION • 12 PAGES

SECTION II OF THE CANADIAN JEWISH NEWS OF WEDNESDAY, October 25, 1967

LONDON — 1832

london ontario city of brotherhood

History of a Jewish Community

1867 **1967**

This supplement of the Canadian Jewish News dedicated to London, Ontario, has not been prepared in the traditional manner of publicizing local organizations and personalities. This we plan for another occasion. The Centennial supplement is dedicated to the entire people of London in tribute to their deeply rooted traditions of goodwill and brotherhood.

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EARLY HISTORY OF THE JEWISH COMMUNITY OF LONDON

by ISIDORE GOLDSTICK

This article was written in 1959. It is still of actuality.

When the census takers made their rounds in the village of London in 1842, they found no Jews there. Nor did they at the beginning of the next decade, in 1851 three years after the village had grown into a town. This is not surprising when it is remembered that Toronto that yearnumbered only 57 Jews, Hamilton 4, and Bytown (later Ottawa) had none. It was not until ten years later, in 1861, that the census for London - by then a city - listed three persons as Jews by religion.

Had an additional listing been made of Jews by origin, as became the practice twenty years later, the 1861 census would have revealed a number of ethnic Jews as well. The most distinguished of these was Isaac Hellmuth (1817—1901), a converted Polish Jew who subsequently became the Anglican Bishop of Huron. By a curious coincidence he founded an Anglican theological seminary in London, Huron College, the very year when the presence of Jews was first officially noted. Seventeen years later, as Bishop of Huron, he was the prime mover in the establishment of Western University, now University of Western Ontario.

By 1871 the Jewish population had only grown by 32 souls, to 35; and in the next decade its growth was even slower, only 12 having been added by 1881 to bring the total up to 47, or 53 if we include six persons claiming to be of Jewish origin but not professing the Jewish religion. There may have been others of Jewish descent and their children who were less frank about their ancestry.

The census tabulations show a decided Jewish predilection for Ward 3 in 1871 and 1881, when this ward housed 60 and 66 percent respectively of all the Jewish residents. With the arrival of numerous immigrants in the 1880s there was a shift to Ward 1, which by 1891 held 75 of the 144 Jewish residents. Ten years later, when their numbers had risen to 206, 100 were living in Ward 3, 83 in Ward 1, 23 in Ward 2, and none in Ward 4.

The sharp increase in the Jewish population of London by 1891, when their number rose to 144, resulted from an influx which began in the early 1880s. It was part of a stream of immigrants from Russia. They were coming to Canada in the wake of an epidemic of pogroms that swept across the empire of Alexander III, spreading devastation, terror, and murder to some 160 Jewish communities. In less than a decade following these excesses, some 600,000 Jews sought refuge in the United States. A sizable number also overflowed into Canada. Chiefly as a result of this immigration, the Jewish population of Canada practically trebled between 1881 and 1891, rising from some 2400 to nearly 6500. Such trebling then occurred also in London.

More on Page 4

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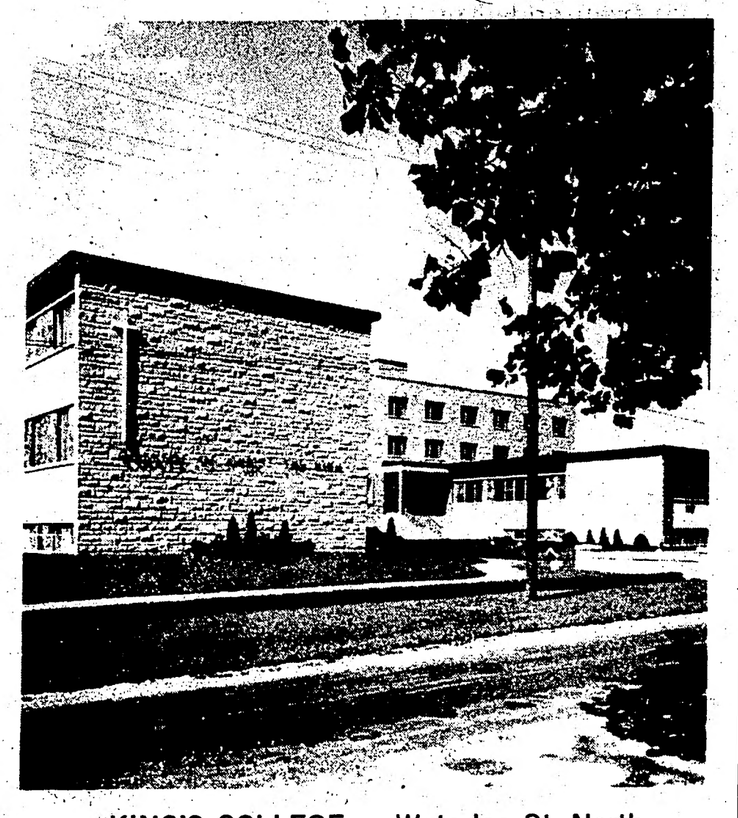

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LONDON

TYPICALLY CANADIAN

This supplement of The Canadian Jewish News is dedicated to the Jewish community of London, Ontario, and to the noble city of London in general. In the spirit of Centennial, we have chosen London because it has demonstrated very recently how people of various ethnic, religious and racial background can live together and, united, will resist effectively all provocations of enemies of democracy.

Of the larger cities in Ontario, London some time ago was singled out by a certain adventurous neo-Nazi group as a testing ground for the establishment of a Nazi movement in Canada. Some men became notorius because of the fact that they were "leading" this movement to divide Canadians and to create disunity and racial conflict there.

London is the typically Canadian community with a substantial number of citizens originating from central Europe and the Middle East; there are, among others, Arabs, Germans and Jews; they all live together in friendship, in concord.

Thus political charlatans had attempted to divide the people, to exploit this diversity of racial background for the purpose of sowing hatred—Jew against German, Arab against Jew, and so on.

The Canadian Jewish News was the only newspaper at that time warning against this menace and calling a spade a spade. It reached a point where the self-appointed deputy Nazi leader "denounced" this newspaper on TV because it had warned Canadians against the dissemination of his philosophy.

He failed; we won—not because our contribution had been outstanding but because the people of London had refused to fight each other. Instead of quarreling among themselves, they united: the clergymen of all denominations, politicians of all parties, intellectuals of diverse schools. They expelled organized hatred from London.

Thus this Centennial issue is devoted to the wonderful people of London, Ontario—to all of them of every ethnic origin and every religious persuasion.

The most Reverend G. Emmett Carter, Bishop of London, welcomes this occasion to extend in his own name and in the name of the Roman Catholic community, his hearty endorsement of the aims of your **Centennial Brotherhood Program.** May it strengthen the bonds of friendship and cooperation in our Community.

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MANY LEFT - OTHERS STAYED AND BUILT A NEW COMMUNITY

Temporary Homes

Despite the steady advent of new settlers, however, the Jewish population of London did not show spectacular permanent growth. Many of the newcomers - and that is also true of later arrivals - did not take root in their new abode. They left to find permanent homes elsewhere. It has been suggested, for example, that in Detroit alone there are more former Jewish Londoners and their descendants than in London itself.

Nevertheless there were enough Jews in London by the end of the 1880s to establish two basic institutions, a cemetery and a synagogue, founded in this order.

The plot for the cementery was acquired in March, 1889, for the sum of $160. It was bought, according to the deed, for the "Hebrew Congregation of 'Bena' Jacob" by two of its trustees, "David Levine, merchant, and Morris Jackson, pedlar". The oldest tombstone on he cemetery, still situated several miles past the city limits on Oxford Street west, bears the date of 1890 and the name of Bertha Levine. (She was the wife of the trustee.) The first synagogue was erected in the last year of the century.

That a congregation existed before the synagogue was built is borne out by the deed just quoted and other contemporary records, including the following, dated 1897: " . . . London has a congregation of Hebrews. They have no regular synagogue, however, but set up their altar as circumstances dictate."

The earliest documented reference to Jewish communal praying that I have been able to find goes back to 1886. That year London's City Directory listed a "Jewish Church" along with the other city churches. It was said to be located over 238 Dundas Street, to have a "pastor" named David Solomon and to hold services on Saturday at 9 a.m. Since 238 Dundas Street was the address of a dry goods store run by David Levine, as well as his residence, the "Jewish Church" must have been just a **minyan** served by a **shochet**-teacher. The directory gives the same information for the next three years, except that in 1888—89 Rev. W. Gordon (not to be confused with the later Rev. Louis Gordon) is listed as "acting" pastor.

In 1890 and 1891 the Saturday morning services were held over what was known as the Edge Block at the corner of Richmond and Dundas, conducted in the former year by a Rev. Moses Finkelstein and the latter year by Rev. Simon Silverman.

In 1893 Rev. Louis Gordon became the **shochet**-teacher- **baaltefilah**, a post that he held until 1898, the year before the first synagogue was erected. (He continued to live in London until 1904, probably teaching privately.) During his tenure of office, services were conducted first at 437 Richmond Street and later at 71 King Street.

Louis Gordon was succeeded by a Rev. Z. Zackheim in 1898 and the **minyan** was transferred to Heard's Hall, 261 Wellington Street, over a grocery store.

With the exception of Mr. Gordon and later Mr. Phillips, the early Jewish clergymen were not given to long sojourns in London. They were "rabbis of passage", as their more recent successors, with one exception, have also been.

Rev. Isaac Phillips, who was engaged in 1899, served over an extended period, in his later years only, as **shochet**. He died while in office, at an advanced age. This writer knew him als a God-fearing, peaceloving, forthright and humble man.

More on Page 5

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Poverty, Politics - Intensive Activities

Pedlars

There was little occupational diversity among the Jewish settlers in the late 80s and early 90s. The vast majority earned their living as pack pedlars, both in and out of town; there were two pawnbrokers, a few storekeepers, and a small-scale cap manufacturer. Junk and rag peddling came into vogue somewhat later.

The first synagogue, as has been noted, was built in 1899. It was situated at the corner of Richmond and Simcoe Streets. The lot, 25 by 75 feet, was bought for $300. $1500 was then borrowed from an investment company to finance the construction. Both the deed and the mortgage name the following trustees: Jacob Harris, Harris Serwer, Isaac Levi, Simon Swartz, and Susel Goldstick. The first four are described as "merchants" and the last-named as a "manufacturer". (Only the descendants of the Harris and Levi families still live in London.)

A lasting cleavage in the community did not occur until a few years later, in 1906, when a segment of the B'nai Israel membership broke away to form a separate synagogue, begun as a **minyan** in a private home. The rift sprang from a conflict of personalities rather than from differences about dogma or ritual. There was complete unanimity on these. No one had called in question the centuries-old Jewish religious practices which the early settlers saught to transplant in the new world, with the synagogue as the rallying point of communal Jewish living.

A section of the new immigrants that started coming in the nineties, however, challenged all this. They came imbued with a new idealism, born of the struggle against Russian tyranny. Only a new world order, they argued, was the answer to all the evils that beset humanity including those afflicting the Jewish people. Capitalism was humanity's common foe, aided by its handmaiden, organized religion. These radically minded immigrants who came to London at the turn of the century made it a stronghold of Jewish radicalism for two or three decades thereafter.

The precursor of London's radical wing was Zissel Kornblit, a native of Volhynia, who later became a prolific Yiddish writer and member of the staff of the Daily Jewish Forward. A vendor of eyeglasses while in London, his stay here was brief. He paved the way, however, for a number of other radical stalwarts, notably Morris Hornstein who came to be the central figure of London's radical group.

Radicals and Rebels

Morris Hornstein was the son of a rabbi and was himself versed in rabbinic lore. An avid reader, he had come under the influence of anarchistic theories - Peter Kropotkin had many disciples in Russia - theories to which he clung unflinchingly to the end of his days. His commanding personality and facile speech soon made him the rallying point of a numerous group of Jewish radicals, both new arrivals, who came fired with Russian revolutionary zeal, and fresh converts to the radical ideologies that were fermenting at the time among the Jewish immigrants to the United States and Canada.

It is well to remember that the Jewish Daily Forward, edited by Abraham Cahan, with its early rabidly socialistic and anti-religious bais, began publication in New York in 1897 (the year the Jewish socialist **Bund** was founded in Russia). Two years later the anarchistically oriented American weekly **Freie Arbeiter Stimme** was founded, with S. Yanovsky as editor. Both publications were read by London's radical intellectuals, and the controversial and frequently conflicting articles that appeared in them hotly debated. But despite the ideological differences that sometimes split the followers of Marx, Engels, and Lassalle from those of Proudhon, Kropotkin, and Emma Goldman, there prevailed a community of spirit in the group. This was strengthened by the circumstance that a very large proportion of them (probably the majority) were members of a widely branched family, the Wolf family. They had come to London from the Ukraine in the first decade of the century, at a time when the revolutionary cauldron was reaching the boiling point in the reign of Nicholas II.

In Canada the Russian despot could be denounced with impunity. So could all other despotisms, especially that of the capitalist class, the root of all human suffering. The radical zealots did not doubt that this baneful capitalist system would ultimately be swept away. In the meantime it was interesting to speculate about the shape of things to come and to familiarize oneself with the inexorable economic laws that were bound to refashion human society.

There were even a few sworn idealists in London who were not content with merely denouncing capitalism and dreaming of a utopian society. About 1907, a group of them disposed of their businesses in London and went to join an anarchistic farming colony near Tacoma in the State of Washington. Although they soon left the place disillusioned, they rejoined the radical ranks upon their return to London.

More on Page 6

FOR FORTY YEARS SPIRITUAL LEADER OF COMMUNITY. — London's Rabbi David Kirshenbaum, who has been instrumental in the growth of London's Jewish community. He has established the basis of good relationship among all faiths in this city of freedom and tolerance.

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THE IDEALISTS

Morris Hornstein was not only the best versed in the revolutionary theories of the time, but was also the most vocal and the most persuasive member of the groups. There were visiting speakers, too from time to time. Among those whom Mr. Hornstein favored especially were S. Yanovsky (1864—1939), editor of the **Freie Arbeiter Stimme**, Emma Goldman (1869—1940), revolutionary stormy-petrel, and Rudolf Rocker (1873—1958), a German non-Jew who spoke and wrote in Yiddish. The radicalism of the group, which had come to comprise a substantial section of the community, waned with the passage of years, so that, but for a handful of uncompromising visionaries, the movement spent itself in the thirties. What died hardest was a lingering enmity to organized religion. This too, all but disappeared with the coming of age of the sons and daughters of erstwhile radicals. These younge people, whose parents had never set foot in the synogogue and who from birth to adolescence had never been subjected to any religious Jewish disciplines or ceremonial practices and who had not even learned the Hebrew alphabet - these young people not only sought out the synagogue but frequently came to be among its prime movers, its very pillars.

While the radicals repudiated the canons of the Jewish religion, there was one age-old Jewish religious precept to which they clung doggedly, the precept of **Tzedakah**, the imperative of giving succor, as their rightful due, to those in need. The radicals were not infrequently the prime movers in welfare endeavours, both local and overseas.

The occasions for such activity were numerous. There was an influx of immigrants in 1905, following the pogroms in Kishineff, Homel and other Jewish centres in Russia, and the surge of refugees from the czarist empire after the short-lived constitutional Duma. The new arrivals were cared for both by community effort and by individuals. The latter type of relief was spearheaded by Samuel Richmond (most often and affectionately called by his Yiddish name "Shaye"). A radical of lofty idealism and himself a newcomer to London (1903), he led a movement to pledge each Jewish family to board an immigrant for a week. Further aid to immigrants was provided by the organization in 1906 of a Free Loan Society, which advanced, interest-free, sums up to $50.

Radical and traditional Jews worked hand in hand in the great humanitarian overseas relief program under the auspices of the Joint Distribution Committee during and after World War I. Leadership in all JDC undertakings, both as contributor and as exemplary worker, was given year in year out by Bernard Wolf and members of his family.

Meanwhile the work of the Free Loan Society was broadened in 1929 by the establishment of the London Co-operative Credit Society, Limited, a quasi-business enterprise, furnishing credit to small businessmen. Organized by A.B. Gillick, who also served as its executive secretary for the two decades of its existence, and presided over all through the years by the late Harry Goldberg, the Society reached its peak in the early thirties. It did not surrender its charter until 1950, when its members, at one time exceeding one hundred, had dwindled to some forty.

A branch of the Jewish Immigrant Aid Society of Canada had been organized in London in 1921, a year after the founding of the parent organization in Montreal. The London branch, as originally constituted, was composed of two representatives from each of the seven out of eight organizations then in existence, viz., the congregations B'nai Israel and B'nai Moses Ben Judah, Lovers of Zion Society, Daughters of Zion Society, Self-Educational Club, and Free Loan Society. The one remaining society, **Hachnosas Orchim**, which had been administering aid to immigrants on a purely local basis, soon decided to dissolve and transfer its function to the newly formed organization. The first president and the secretary of the London branch of JIAS of Canada were Max Lerner and Isidore Goldstick. An especially heavy share of the Society's burden was born by J. M. Fink in 1923 (and after) when the Canadian Government, through the intercession of the Dominion Organization, granted permission for the entry of 5,000 Jewish refugees, 50 of whom were allotted to London.

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THE PIONEERS. — Above is a rare photograph of the early pioneers of London's (Ont.) Jewish community.

Men of Principle

It has been noted that traditional and radical Jews always co-operated in philantropic undertakings. Nor did the synagogue-minded members of the community shun radical-inspired mutual aid and educational organizations. One of these was the London branch (No. 284) of the **Arbeiter Ring**, established in London in 1909, in the springtide of London's radicalism. A benevolent organization, allied with the labor movement and its cultural and humanitarian trends, the Workmen's Circle had a wide appeal. The vitality of the London branch, however, proved to be variable, with intervals of virtual suspension. Nevertheless, it was still able to muster a numerous and enthusiastic banquet to celebrate its 25th anniversary on March 7, 1934. It gave up its charter in the late forties.

A purely local society, also fathered by the radically inclined group and participated in also by others, had sprung up shortly before the Workmen's Circle was organized. It bore the name of Self-Educational Club, was housed on its own premises on Grey Street, and had a daily circulating library and reading room. Among its most active members were Morris Hornstein, Max Lerner, Morris Fishbein, Samuel Weinstein, Henry Wolf and his sons Bernard and David, and the brothers Jake and Leib Wolf. The Club was in operation for a decade and a half. It donated what was left of its books to the London Jewish Library which sprang up in the thirties. Though having comprised at one time some good books of the period, nearly all in Yiddish and stressing economic themes, with Karl Max' bulky **Kapital** predominating.

One more outgrowth of the radical movement should be mentioned, the Restmount Cemetery, acquired in 1933, at a time when radicalism was largely spent as a force in the community. The founding of a separate burial ground was motivated in part by a lingering antagonism to religious rites at funerals, and in part by a desire to introduce certain changes in cemetery maintenance not sanctioned by Orthodox usage. There was also a feeling that funeral costs for non-synagogue members were prohibitive.

Here then was a new block between the ultra-liberal and traditional Jews at a time when the old barriers were being razed. Meanwhile the schism that had taken place in 1906, when a group broke away from the B'nai Israel Synagogue, persisted. This secession, it will be recalled, had no basis in doctrinal differences but sprang from a conflict of personalities. Little did the men who walked out of the six-year-old B'nai Israel Synagogue realize what lasting effect their action would have on the development of the community. It was henceforth destined to maintain two houses of worship following the same ritual, two schools with identical programs and two sets of clerical officials performing parallel functions. The rise and persistence of this congregational duality has been all the more regrettable in view of the small size of the community. In 1907, when the second permanent synagogue sprang up - it had functioned for a year as a **minyan** - there were probably no more than seventy to eighty Jewish families in London, and these included a sizable number of the radically minded who had no truck with congregational life. (The Jewish population figures for 1901 and 1911 were respectively 206 and 570). What is surprising, too, is that the two synagogues have never merged, although the very episode that sparked the original division has long been forgotten. For it should be remembered that all in all both institutions have lived harmoniously through the years. Yet only one serious attempt, to be referred to later, was ever made to heal the breach, an attempt that miscarried.

London's second synagogue was named Congregation B'nai Moses Ben Judah, in honor of its prime instigator Moses Leff, a member of a numerous and influential family. His chief aid was M. Pollock, (who later moved to Saskatchewan). The original membership was fourteen. The new synagogue was a remodeled wooden church, at the corner of Colborne and Horton Streets, largely paid for by Moses Leff. It was formally opened on September 12, 1907. In 1924 a new and enlarged building on the same site, at a cost of $18,000 supplanted the original structure.

More on Page 8

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CHURCH BECOMES A NEW SYNAGOGUE

The B'nai Israel Congregation had meanwhile (1917) acquired new premises, situated at the corner of Wellington and Grey Streets, originally a Lutheran church. In 1926 it had a membership of 50, while that of the sister congregation had risen to seventy. The latter had by now outstripped the parent synagogue not only numerically but also in vitality. This ascendance became even more pronounced with the advent of B'nai Moses Ben Judah's new religious leader, David Kirshenbaum, who came to the congregation in 1926, first as **shochet** and teacher and subsequently as rabbi.

But to resume the thread of our story. The communal division was especially disastrous to Jewish education. In the spring of 1918 a movement was launched to remedy this. The movement was spearheaded by Isidore Goldstick, a young high school teacher who had come to London the year before. Jewish schooling was in a deplorable state, and what there was, was limited to boys. There were two primitive **chedorim**, one in each of the synagogues, and they were taught by equally antiquated **melamdim.** A junction of the two schools was now effected. This permitted a better grading of the pupils. Newer textbooks were introduced and girls were enrolled. Since the principle of scholastic equality of the sexes had yet to be completely accepted, only a small number of girls joined the boys' daily afternoon classes. The rest were taught in separate classes two evenings a week. The school was conducted in the B'nai Israel Synagogue, which at the time had better teaching facilities than the other synagogue.

The school merger was, however, short-lived. It broke up in June of 1919, fourteen months after it was instituted. Two factors militated against the successful working of the school, the inadequate classroom accomodation and the largely incompetent teaching staff. For the union of the two **chedorim** into one **talmud torah** was conditional on the retention of the original teachers (with the addition of one or two others). In spite of the adoption of better textbooks and the frequent personal supervision and occasional instruction of the classes by a trained high school teacher, the **melamdim** did not prove equal to the task. Moreover, Jewish families of the day were rather large (the Jewish population numbered 700 in 1921

and the synagogue lacked facilities for the numerous enrolment. What actually hastened the collapse of the combined school was the condemnation of the classrooms by the health authorities.

Despite its short duration and its imperfections, the amalgamated school, nevertheless, demonstrated the benefits of a unified educational system. There was a lot of discussion now about a junction of the two congregations. But nothing concrete happened for more than a decade. In 1932-33 resolutions favoring a merger were passed by both synagogues, and the merger became a fact. But it didn't last long. It appears that some influential members of B'nai Israel had second thoughts on the matter, and the partnership was dissolved before it had a chance to solidify. (An action in the Supreme Court of Ontario was averted only by the arbitration of the late Rabby Jacob Gordon of Toronto in February 1933.) The only solid and lasting result of the abortive union was the removal of the fence that had separated the adjoining cemeteries of the two congregations. Ever since, the departed members of both synagogues have been laid to rest in closer proximity and amity than had sometimes been the case with their survivors.

In matters outside the domain of the synagogue, however cooperation has been the rule. Such cooperation has existed in Zionist activities. The want of early records makes it difficult to reconstruct the genesis of the movement in London. The minutes of the Zionist Organization of Canada show that at the first Canadian Zionist Convention, held in Montreal in 1900, London was reported to have a Zionist group of 25. In 1903, at the third convention of the ZOC, London was again mentioned as having a Zionist Society, but no details are given. When the sixth annual convention was held in Toronto in 1906, London was represented by M. Epstein. (The early minutes do not make it clear whether a delegate designate actually came from his constituency or was a resident of the convention city acting as a "proxy" for that constituency). At the following annual convention, held in Ottawa, London's Zionist society is mentioned as one of 33 in operation in Canada that year. (By 1909 these had grown to 37 and Zionist receipts for various funds amounted to what was then considered the sizable sum of $3,828.01). The report of the 1910 Zionist Convention, convened in Toronto, for the first time gives the name of London's Zionist Society as "London Young People's Zion Society." Evidently Zionist activity was sporadic; here was no Zionist group in London when the next convention met in the summer of 1912.

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BUILD STRONG ZIONIST MOVEMENT

Sustained Zionist effort began the following year when the **Ohave Zion** or "Lovers of Zion Society" was founded and granted a charter (May 19). Its founder and dedicated leader, the dean of Zionists in London, was the late Morris Fishbein, who had come to the city from the Ukraine in 1893. A personable young man and versed in Jewish learning, he soon became involved in varied Jewish communal endeavours, including the synagogue. But Zionism came to be his ruling passion. He was assisted by a number of early stalwarts, notably Shimon Siegel and M. L. Gershon (of neighbouring Rodney) and after 1917 by Isidore Goldstick. In the years that followed Mr. Fishbein received effective help also from his two sons-in-law, J. M. Fink and the late A. Hyman.

The Fishbein family also pioneered in women's Zionist work in London. A year after the Lovers of Zion was chartered (1913), a charter was granted to the "Daughters of Zion", founded and led by a daughter, Dora Fishbein (now Mrs. A. Hyman); and when a Hadassah chapter came into being five years later, Mrs. Fishbein became one of its leading members.

The Lovers of Zion held its meetings in Culli's Hall, 257 Wellington Street, a favourite Jewish meeting place of the period. There were occasional visiting Zionist speakers, the most notable of whom was Dr. Schmaryah Levin in 1921. In London, as elsewhere, Zionist collections were small. The annual campaign had not yet come into vogue. (The largest sum raised in any single year in all of Canada between 1900 and 1915 was in 1913 when just over $15,000 was collected, which amount was cut in half the following year when the war broke out. There was a sharp rise in receipts after the Balfour Declaration in 1917.).

The restoration Fund Campaign inaugurated a period of greatly augmented Zionist contributions in London, as elsewhere. It was launched in London on January 16, 1919, at the home of the Goldsticks with the following in attendance (only two of whom still survive): J. Coppersmith, M. Fishbein, J. Harris, B. Lastar, W. Leff, M. Lerner, and D. Rosenbloom. (Max Lerner, who was active in this and other campaigns, was the first and still is the only Jew to have been elected to civic office in London. He was elected alderman in 1915.) This Committee with the subsequent addition of B. Lewis, L. Kaufman, A. Eisler and L. Greisman carried through this and the following Restoration Fund Campaign. So did its three officers: chairman, M. Lerner; treasurer, D. Rosenbloom; and secretary, I. Goldstick. The meetings were held in rotation at the homes of the members. In addition to combing the city for contributions, committees were also sent to the neighbouring communities of St. Thomas, Chatham, Sarnia, Stratford, Ingersoll and Woodstock.

Essentially the same committee, with a few additions, also undertook the Keren Hayesod Campaigns, 1922-1925. The added members were three Agranove brothers, William, Nathan and Manny, Mr. Fishbein's two sons-in-law, J. M. Fink and A. Hyman, and Charles Burns. W. Agranove was Chairman of the 1923 drive and Charles Finkelstein of St. Thomas of the 1924-25 campaigns. The first campaign broke London's all previous records by raising about $2800, with expenses totalling $42.57. The next campaign netted a somewhat smaller amount but involved an expense of only $17.62.

In the course of the Restoration Fund and Keren Hayesod drives and the early United Palestine Appeals, London audiences were addressed by an array of Zionist notables, including Dr. Alexander Goldstein (1923), Dr. Schmaryah Levin (1924), Leib Jaffe, Meyer Weisgal (1931), and Dr. Ben Zion Mossinssohn (1937).

Meanwhile the fortunes of the Lovers of Zion Society did not parallel the growth of Zionist sentiment and the decline of radical influence. The men's Zionist effort now centered almost exclusively in the annual drive for funds. In the early thirties the "Men's Zionist Society" was organized. But although the ranks of the old Zionist stalwarts had by now been augmented by the arrival in London of David Kirshenbaum, Max Grafstein, David Kertzer, Dr. Levic Jessel and others, the Society functioned effectively for only a decade. One of its achievements was the creation, jointly with the "Tel Aviv Girl's Club" and under the direction of Dr. I. Goldstick, of a sizable and widely circulating Jewish library. It was formally opened at the Jewish Center on November 19, 1934. With the disappearance of the fostering societies, however, the library too ceased to function. Thanks to constant watchfulness the collection of books is still substantially intact. (After being kept under lock and key for years, the guardianship of the library was entrusted in 1957 to the B'nai Israel Synagogue.)

A movement in the interests of Labour Zionism was started in 1931 and pursued for years by Melech Grafstein in cooperation with Dr. L. Jessel, the late S. Richmond, A. B. Gillick and others. Supporters of the cause were drawn both from the ranks of Zionist and erstwhile non- and anti-Zionist elements. Begun in the form of **vecherinkes** (smokers) in aid of the annual Geverkshaften campaigns, the work for Labour Zionism was later given greater permanence by the organization, likewise by Mr. Grafstein, of the Histadrut League of London. This group did not limit its activities to the collection of funds but arranged on occasion public cultural meetings of a higher caliber. The annual campaigns brought to London Labour Zionist leaders of topmost rank. The seventh annual campaign, for example, was addressed by Joseph Sprinzak, recently deceased speaker of the Knesset.

AERIAL VIEW — FANSHAWE DAM

More on Page 10

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WOMEN ORGANIZE HADASSAH CHAPTER

Despite successful annual Zionist drives, there was a lack of sustained corporate Zionist activity by the men of London. The Lovers of Zion Society endured nearly twenty years; the Men's Zionist Society lasted only a decade. This instability of the men's organizations contrasted with uninterrupted organizational Zionist activity by the women. The first Hadassah chapter in London was founded at a meeting convened in the B'nai Israel Synagogue, on January 20, 1918. It was organized, with the assistance of Mrs. Anna Selick of Toronto (now Mrs. Raginsky, Montreal), by Anna Goldstick, then a bride of only 21 days and newly arrived in London. After addresses by Mrs. Selick (said to have been her maiden speech) and Isidore Goldstick, twenty women were enrolled as members. The chapter was chartered under the name of the Rose Kaplan Chapter of Hadassah, after a nurse of the first Hadassah Medical Unit in Palestine. When a second chapter was organized ten years later, the parent society came to be known as the Senior Chapter of Hadassah. Mrs. J. Harris was the first president and Mrs. I. Goldstick the first secretary of the original chapter. The membership grew rapidly and soon numbered 125. Like other London adult societies of the period, the Chapter conducted its meetings mainly in Yiddish.

The most dedicated and persistent Hadassah workers throughout the years were the late Mrs. M. Fishbein and Mrs. W. Leff, affectionately known as Mothers of Hadassah. Despite the subsequent rise of other chapters and the inevitable dwindling of the early membership, the original chapter maintained its identity for nearly four decades (until 1957), when the few surviving members joined the Tabelle Burns Chapter, organized by Mr. I. Goldstick in 1928. The oldest of these survivors, Mrs. W. Leff (now well past 80), whose ardour and alertness time has touched but lightly, kept the decimated membership of the parent society intact until the dissolution of the chapter.

In the spring of 1919, shortly after it was organized the Chapter was called upon to participate in a vast Dominion-wide relief undertaking, the "Helping-Hand Fund Campaign", organized by the late Lillian Greiman in aid of war-ravaged Palestine. The London Chamber of Commerce was prevailed upon to undertake the campaign and to conduct it on a non-denominational basis. With the aid of only five Jewish teams, the Chamber of Commerce exceeded by two thousand its ten-thousand dollar goal, a very large sum by the prevailing standards and the largest raised in London until then for any Jewish cause. It was one of the major contributions made to the Dominion campaign and the only one held under the auspices of a non-Jewish organization.

In addition to adult Zionist societies, a number of teen-age groups sprang up at various times. The earliest of these was the Herzl Girls' Club, (organized about 1920) and led by Anna Goldstick. Some ten years later an older girls' group, the Tel Aviv Girls, sprang up. Much of their activity came to be centered in the establishment and operation, jointly with the Men's Zionist Society, of the London Jewish Library, referred to above. Among the most active members of the Tel Aviv Girls were Sarah Lipovitch, Bessie Jack, and Lil Turock. Other girls' groups originating in the thirties and exixsting for various periods with the names of their organizers and leaders follow. Lady Magnus Girls — Lil Turock (now Mrs. J. Goldman). Herzl Girls' Mascots — Reva Goldstick (now Mrs. S. Rosove), and Bertha Weinstein Girls — the late Sylvia Lakin. The last-mentioned group, named after one of London's beloved and public-spirited women, is now an acting young married women's Hadassah Chapter.

Along with a quickened interest in Zionism, First World War and the new hope kindled by the Balfour Declaration went a movement for the establishment of a Canadian Jewish Congress. This movement found ready response in London and led to a keen contest in the 1919 Congress elections. No Jewish election in London before or after that year, was ever contested more determinedly than the election of delegates to the first plenary session of the Canadian Jewish Congress, held in Montreal on March 16 and 17, 1919. It was an election complete with campaign propaganda and cars taxying tardy voters to the polls. The delegates elect were M. Fishbein and I. Goldstick.

More on page 11

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CONGRESS LEADING COMMUNITY

When the Canadian Jewish Congress was reconstituted and reconvened in 1934 to become the permanent and authoritative voice of Canadian Jewry, it found London's twelve Jewish organizations co-ordinated in the "London Jewish Council", presided over by I. Goldstick.The first centralizing Jewish agency in London, it had been organized in the spring of 1933 primarily to help combat Nazi propaganda, to stimulate the anti-German boycott and to aid the victims of Nazism. In 1934 the Council became affiliated with the reorganized Canadian Jewish Congress. London's elected delegates to the second plenary session held that year were D. Kirshenbaum and J. M. Fink.

Subsequently renamed the "London Jewish Community Council", it has served, with an interregnum during the forties, as London's CJC agency and as the accredited spokesman for the community. Its early presidents have included J. M. Fink, A. Hyman, and A. B. Siskind. The Council was especially active in War effort work, headed by Bernard Wolff. Mr. Wolff served as president of the Council for several consecutive terms, and continuously as a member of its executive.

Before the advent of the Council, as also subsequently, many phases of communal activity were initiated and carried through by London's B'nai B'rith Lodge, organized and presided over for the first two years by I. Goldstick. London Lodge B'nai B'rith, No. 1012, was founded on March 16, 1925. Composed of members professing diverse ideologies, the Lodge proved to be, in a measure, a leveller of differences. The ideologiccal diversity of the membership was well exemplified by the presidents of the Lodge. The second president (1927), the late Israel Leff, was one of the pillars of the B'nai Israel Synagogue. Julius Cohen (1928) who followed him, was at the time inclined to an ultra-liberal interpretation of Judaism. (Mr. Cohen was the initiator and editor of the very readable, though short-lived, Canadian Ben B'rith, official publication of the Canadian Conference of B'nai B'rith.) His successor, David Wolf (1929) and members of his family were identified with the radical wing of the community, and Isaac Siskind (1930) was a member of a family of stalwarts of the B'nai Moses Ben Judah Congregation. (Isaac Siskind, who has since attained national eminence in B'nai B'rith, was president of the Lodge at three different times between 1930 and 1938.)

BEGINNINGS OF B'NAI B'RITH

The Lodge made its first public bow at a notable meeting in June, 1925, three months after it was founded, when it brought out practically the whole adult Jewish population to hear a delegation, headed by the late Mrs. A. J. Freiman, touring Canada in the interests of Eastern European war orphans. The other members of the delegation were Dr. Leo Motzkin of Paris, chairman of the Jewish Relief Conference, Dr. M. E. Eisenstadt, chief rabbi of Petrograd (now Lenigrad), and Dr. Oscar Kohen of Berlin, one-time finance minister of Germany.

In its early history the Lodge followed a course unique among B'nai B'rith lodges. While largely abiding by the pattern of exclusiveness and dignified formality characteristic of the lodges of the time, its activities were predominantly intellectual and educational, with a decided predilection for Yiddish culture. The following were some of the Yiddish men of letters, dramatic artists, and lecturers who appeared at open meetings of the Lodge, notables whose names sound as if culled from a Who's Who in Yiddish literature and the theatre: 1926, S. Niger, literary critic; 1927, David Pinski, dramatist and novelist; 1928, Alexander Asro and Sonya Alomis of the Vilna Troupe; 1929, Chaim Greenberg, orator and publicist; 1931, Victor Packer and Misha Rappell of the Vilna Troupe. (The chief proponents of these programs were Dr. L. Jessel, M. Grafstein, and I. Goldstick.) Other eminent lecturers, both Yiddish and English, were Rabbi Barnett Brickner, Maurice Samuel, the Yiddish poet I. J. Schwartz, the Yiddish biblical scholar Chaim Schauss, the Poale Zion leader Berl Locker, Dr. S. Margoshes of the Tog, and Pierre van Paassen.

Concurrently with its program of adult education, the Lodge was active in Jewish youth education in the form of annual debating and oratory contests. Its chief educational achievement, however, was the erection in 1926, a year after the Lodge was founded, of a talmud torah, a modest building by present standards but adequate for the needs of the time. The venture was instigated by a group in the Lodge devoted to the cause of Jewish education and headed by Dr. Levic Jessel and Melech Grafstein. The first president and

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chief financial sponsor of the project was Charles Burns. The school was formally opened on June 5, 1927.

But the Talmud Torah belied the hopes of its builders. Because of the communal schism, the twenty-year-old division into two congregations, the school had a checkered history, with periods of activity of varying effectiveness followed by intervals of near or complete suspension. Congregation B'nai Moses Ben Judah was especially eager to keep its school and synagogue together.

Lacking the solid support of the synagogue-affiliated parents and attracting no pupils from the still considerable radical-minded section of the community, the school, as already stated, was periodically either on the verge of closing or was actually closed. As originally planned, the institution was conducted for a number of years as a modern Hebrew school. In the early thirties, radical Yiddishist elements took over the operation of the talmud torah and it functioned for a time as a Peretz school. Before the building was permanently discontinued as a school, it housed the classes (and initially also the synagogue) of the Conservative congregation that was founded in 1940. Today, when each of the two synagogues (both of them Conservative now) has adequate classrooms, the building, externally the worse for its 33 years, is euphemistically called "Jewish Educational Centre", though it is but rarely used as such. An oblong stone plaque above the door still bears, deeply incised in bold letters in Hebrew and English, the inscription "Hebrew School-Talmud Torah" and above it the date "1926" — a monument to fifty-two years of congregational disunity.

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FAMOUS ONTARIO SCHOLARS WRITE HOLY LAND HISTORY

Jerusalem Post Service

The archaeological history of Jewish Jerusalem before the year 135 C.E. has been shown to be a virtual blank. The Roman Emporer Hadrian obliterated everything. When after crushing the Bar Kochba revolt he decided to leave no trace of the former Jewish capital, and establish his Aelia Capitolina on the northern part of its ruins, the Romans used the area of the earlier city as a quary.

This is one of the important findings of the joint British-Canadian archaeological expedition which has been digging around Jerusalem for the past seven years under the direction of Miss Kathleen Kenyon, Principal of St. Hugh's College, Oxford, and Britain's leading woman archaeologist.

The dig, on which Dr. A. D. Tushingham of Ontario was associate director, traced the gradual evolution of the succeeding Byzantine city as Jerusalem expanded and Christianity became the official religion of the Roman Empire. Houses were built over the raw quarries, and cut into the dumps of debris that had existed outside the walls of the Roman city.

The only exception to this complete obliteration of the ancient remains was found on the eastern crest. There was reason to expect that there would be a city wall of the time of Solomon there, joining the original town to the Temple site to the north and (following a period of expansion) the wall of the reduced post-exilic town walled by Nehemiah in the 5th century B.C.E., a line which remained in existence down to the destruction of Jerusalem in 70 C.E. The excavations revealed town walls of the Byzantine period and 1st century C.E.

Beneath them was a major surprise, a wall and probably a tower of the 8th century B.C.E., which was not expected on this line. Moreover, the wall is constructed of re-used blocks of a type of masonry which is almost certainly Solomonic. The wall of Solomon's city must be close by, but it is not yet certain whether it can be located, Miss Kenyon reports in a statement on the conclusion of the seventh season of digging last week, released yesterday by the Department of Antiquities.

The expedition's second main excavation site was low on the eastern slope of the eastern ridge, where in the previous seasons the town walls for successive periods from the 18th century to the 7th century B.C.E. had been located. Outside these walls, in previous seasons, a sanctuary of a heathen cult had formerly been located.

POTTERY CACHE

This year a remarkable find, probably belonging to the same or similar sanctuary, was made. Some elaborate scarping of the rock outside the wall included the cutting of a large and well-shaped cave. Outside the cave some contemporary rooms were found. Within the cave was an enormous quantity of potery vessels, many complete, many probably restorable. Over 400 have been registered; the number may be doubled when all the fragments are put together. The most probable explanation is that the room was a depository of vessels dedicated to a deity, which could not be returned to profane use.

(Miss Kenyon expects to return to Jerusalem to arrange for a division of these vessels between her Expedition and the Department of Antiquities in accordance with the Israel law.)

The third excavation area was in the south-west corner of the Old City, on the western ridge. The area was used as a quarry in Israelite times, and the earliest surviving buildings date to the 1st centuries B.C.E.-C.E.

A fine section of the Byzantine wall beneath the present city wall was exposed. Its southern end is cut into by a great breach, which is filled by a medieval rebuild, followed again by a rebuild of the 16th century C.E. Such was the fate of the walls of Jerusalem in many places, Miss Kenyon believes.

The British partner in the seven-year dig was the British School of Archaeology in East Jerusalem, with which the British Academy and the Palestine Exploration Fund were associated. The Canadian partner was the Royal Ontario Museum, with which various Canadian universities were associated. The National Geographic Society of America gave a research grant.

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